the Instructor

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The Instructor is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the Restored Gospel.

OUR COVER

In honor of Brigham Young, who was born June 1, 1801, we present this month a pen portrait of the great prophet-colonizer. The artist, Abe H. Lewis, a keen student of human nature, found in the face of Brigham Young a subject of profound interest. He caught there the reflection of an enlightened soul, a spirit of keen intellect, of sympathy and understanding.

Here is a picture that masterfully portrays the simple, forthright qualities of mind and spirit that formed the very foundation upon which rested the whole structure of President Young's greatness.

A close study of this picture will be a profitable experience. It will give a new understanding of the man upon whose shoulders fell the mantle of leadership when the Prophet Joseph was martyred.

—K.S.B.

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For listings of members of Deseret Sunday School Union General Board turn to page 182.

Editorial

Courage Required in Defense of Truth

By President David O. McKay

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

"Pilate saith unto him, What is truth?. . ."—John 18:37, 38.

As Pilate asked the question, "What is truth?", truth personified stood before him unrecognized. Pilate's inability to recognize it is that of millions, also, who have eyes but cannot see, ears but cannot hear, hearts but do not understand.

In the presence of the representative of the highest political authority at that time on earth, Jesus courageously confessed His regal authority, just as He had previously acknowledged Himself to be the Son of God before the highest theocratic council. Surrounded by false accusers and deceivers, before this representative of the Roman government, the Son of Man stood, a courageous personage whose breath had never been polluted by a falsehood, whose soul had never been stained by a lie. In Him mankind has the only safe guide in their never-ceasing effort to find truth; and in the Gospel, the good news that He gave to man, humanity has the measuring rod for theories and philosophies of all time.

Truth Is Nourishment

Truth is the nourishment of the soul. If deprived of it entirely man would be an animal. The soul of man is enriched by thinking, feeling, acting in harmony with Right. The spirit of truth is of God, but "no man receiveth a fullness unless he keepeth his commandments. He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things."

There are two helpful ways of becoming acquainted with truth, namely: (1) by experience, and (2) by observing its manifestations in the lives of others.

Personal Experience

If you would discover truth by personal experience, study yourself introspectively. Think of yourself as a child of God. Accept your life, body and spirit as the gift of God. Realize that every thought will affect your progress, every act be a contributing factor to success or failure. There are two things with which you should always concern yourself—motive and method. "Know the thoughts of your own soul. Never think for a moment that you can deceive yourself. Be honest in your thoughts, clean in your thinking, and clear-cut in your conclusions. In years to come honesty of purpose and sincerity of soul will be the chief sources of satisfaction."

"Be honest in your thoughts, clean in your thinking, and clear-cut in your conclusions. In years to come honesty of purpose and sincerity of soul will be the chief sources of satisfaction."

A clear conscience makes you responsive to a still, small voice within which tells you when your soul is in harmony with eternal right, when you are in accord with "what is, has been, or must be."

It is the privilege of every sincere soul to be conscious, that is, to have an awareness of being in harmony with this spirit of truth. Every intelligent person knows, also, when he is out of harmony with the truth. A consciousness of wrongdoing is just as real as the sense of being in accord with right. Truth manifests itself through personality. Though ever-existent, it is recognized only as it manifests itself through intelligent entities.

Truth Defended

Throughout all ages truth has been first perceived by a few heroic leaders who, in defense of it, frequently sacrificed their lives. To the clear perception and the courage of these intrepid leaders of men is due the progress of mankind. At sometime or other, they have had to make a choice whether to deny, modify, or defend truth—a choice between personal ease and preferment, or ostracism, punishment, or even death. Such a choice came to Peter and John as they stood prisoners before Annas, the high priest. It took real courage for them to bear witness of Christ in the presence of the very men who had condemned Him to death.

It took courage for Paul, a chained prisoner before King Agrippa and his royal company, to bear witness that Christ did suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

It took courage for Joseph Smith to testify to an unbelieving and bitter world the truth that God and His Beloved Son had appeared in vision to him.

Treatment of Defenders

However, the defenders of truth in all ages have received from the ignorant and prejudiced populace only rejection, persecution, and often death. The reward for their courage has been stones for the martyred Stephen; prison for Paul; the scaffold for Savonarola; the fagot for Hugh Latimer; the hemlock for Socrates; the assassin's bullet for Lincoln; martyrdom for Joseph and

Painting by Antonio Ciseri.

Wearing a crown of thorns and a purple robe, Jesus stood before the seething mob; He had defended the truth with quiet courage. Then Pilate turned to the Jews and cried, "Behold the man!"

Hyrum Smith; and crucifixion for Jesus.

While scientists and other great thinkers flounder in their quest for the truth regarding God, let us turn with confidence to our never-failing guide, Jesus Christ, the Son of the Living God, who declares,

"He that hath seen me, hath seen the Father. Let not your heart be troubled: ye believe in God, believe also in me."

The world needs believers and teachers who, with sincere conviction and unflinching courage, will defend truth and declare to an unbelieving world the existence of an intelligent, personal being.

We need men of courage to defend the children of truth, which spring from the eternal source of truth, as leaves and fruit upon a living tree. Among these we name honor, fair dealing, sacredness of a contract—whether between persons, cities, states, or nations—temperance, loyalty, reverence. Springing from the source of evil are lying, backbiting, thieving, confiscation of property, subjugation of unoffending nations—miserable spawn that are born in hell itself.

Surest Guide

"What is truth?" is the question you and I must decide as we constantly meet up with the perplexities of life. When we cannot perceive it, our surest guide is the light of the Gospel. If we measure our acts by that standard, we shall not go far astray. In Christ is found the only answer to the problems of the world today. Much of the misery of mankind is due to a failure to recognize this.

The world needs militant defenders of the Gospel of Jesus Christ. Once truth is recognized, there should be no hesitancy or quibbling about defending it.

"Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood
For the good or evil side.

"Then to side with truth is noble
When we share her wretched crust,
'Ere her cause bring fame and profit
And 'tis prosperous to be just.

"Then it is that brave man chooses
While the coward stands aside;
Doubting in his abject spirit,
'Til his Lord is crucified."

What LATTER-DAY SAINT SUNDAY SCHOOL TEACHING Has Done for Me

*By Senator Arthur V. Watkins**

If I were requested to name a Church activity which has given me the greatest personal satisfaction, without hesitation the answer would be, "teaching a Sunday School class." And I say that notwithstanding that I have served in many Church capacities ranging from president of a deacon's quorum to a 16-year term as a stake president.

All these activities were interesting, challenging, and inspiring, but I find that the developing of a subject in a Sunday School class made up of inquiring minds—minds that are ready to make a contribution of their own, as well as to receive instruction—is in a class by itself.

To begin with, the Sunday School period, coming as it does on Sunday morning, is the choice time of the week. Minds are rested, everyday affairs are set aside, and the worshipful attitude prevails. Under such circumstances, there comes to me as a teacher a thrill, an inspiration, and a development that has to be experienced to be appreciated. In that period I can and do forget my troubles, the contention and clashes in the legislative and political arena, and in their places comes a calmness of spirit and a growth that helps to fortify me for the week to come.

*Senator Arthur Vivian Watkins of the United States Senate was born in the heart of a beautiful Utah dairyland at Midway in Wasatch County. At Brigham Young University, he was a star basketball player. He later studied at New York University and Columbia University, where he received his law degree. Then he served as an assistant county attorney and as a district judge.

Senator Watkins has been a rancher and newspaper publisher. He has been a tireless and effective community builder in Orem, a fruit center with one of America's longest small-town main streets. He was president of Sharon Stake for 17 years. Elected to the United States Senate in 1946, Senator Watkins has been teaching the Gospel Doctrine class in Arlington Ward (Washington, D.C.) for five years.

THE WISDOM OF THE FATHERS

By Milton Bennion

"THE wisdom of the fathers," is a phrase repeated most frequently in the United States of America in connection with the fathers of our country in the last quarter of the eighteenth century. How may it be applied to the fathers of families today?

In both cases it may be illustrated by the parable of the ten virgins, five of whom were wise and five foolish.[1]

A notable person among the fathers of the eighteenth century, often quoted as one of the greatest champions of personal liberty, was one of the most vigorous opponents of adoption of the Constitution upon which our government is founded.

When the outbreak of war against the mother country was pending, Patrick Henry declared:

"I know not what course others may take, but as for me, give me liberty or give me death."

An eminent scholar and enlightened patriot has suggested that it might more properly have been said: "Give *us* liberty or give *me* death."[2] Patrick Henry was not alone among the fathers of his time in opposing adoption of the federal Constitution.

In the patriarchal family of today there are fathers who are as much opposed to limitation of their authority to rule all members of their families as were the fathers of the eighteenth century to having limits placed upon their political freedom in the interest of forming a federal government for the lasting good of all.

The problem of exercising authority in the family properly begins with marriage, if not before. Marriage is a cooperative venture and cannot be harmonious without family counselling. How can parenthood be successful if the parents are pulling in opposite directions?

As human nature is constituted, a mother's judgment may be clouded by unrestrained love —love not balanced by objective thinking; while the father's love may be suppressed by unpleasant facts and logical thinking. His conclusions may be less sound than those arrived at by the mother's "intuition."

A mother who is a mere "clinging vine" cannot contribute to the wisdom of family counselling, the purpose of which is to coordinate or compound the sum total of family wisdom for the greatest good of all its members.

This cannot mean that husband and wife shall think alike in every situation. It does mean that neither should try to impose his or her judgments and individual preferences upon the other. Neither father nor mother should attempt to play the role of dictator.

What is the major spiritual function of the father? He should be a faithful, wise and sympathetic counselor. That is the greatest need of children and youth.

"Young men for action, old men for counsel" embodies much wisdom, provided the young men are not rash, and the old men are not past the stage of ability to learn and to adjust to new and better ways of thinking and doing.

An old man who is sure he is always right, and never in need of a new idea is to be pitied, as is the cocksure youth who never feels the need of counsel.

A father can teach his children by his example how to get along agreeably and cooperatively with his associates. This is basic, and can be the foundation of teaching effectively the principles to be applied in all human relations. Thus he may inspire in youth better understanding of his social obligations and stimulate motives to right actions. This method can be far more effective than can commands arbitrarily imposed without regard to the effect upon the mental and social development of the child or youth. This precaution is very important in the period of youth.

It is possible to have counselling so fair, free and effective as to have it continue with sons and daughters throughout the lifetime of the parents.

Respect for personalities, from the infants to the aged, is fundamental in the family, as it is in all human relations.

[1] *Matthew* 25:1-10.

[2] Ralph Barton Perry, *Shall Not Perish from the Earth*, reviewed in *The Instructor*, Vol. 85, page 46, February, 1950, issue.

THEY ALL STAND JOYOUSLY ON COMMON GROUND

*By C. Frank Steele**

When the shepherds departed from Bethlehem after beholding the Christ Child, they were changed men. Life had taken on a new meaning. The angelic proclamation out on the plains had been confirmed. A new faith had been kindled within them. Eagerly they sought an opportunity to bear witness of it.

Temple attendance and service is not unlike the experience of those humble men on that holy night. Our eyes and our hearts are opened to new truth and we return to our tasks with a renewal of our faith. This work brings blessings obtainable in no other way and in no other place. The opportunity to join in these sacred temple ordinances is a gift from God.

In the temples of the Church we find self-forgetfulness in helping others. We become indeed "saviours on Mount Zion" bringing joyous release to those who need our aid.

Temple service is richly rewarding. There we learn to know our immediate neighbors and our neighbors around the world. The human family becomes *our* family. It is a sweet fellowship providing us moments for meditation upon the beauties and bounties of the Gospel and the great love and mercy of God.

Aside from the strictly religious aspects of temple activity and worship, one must be impressed with the cultural and the aesthetic value of this experience. Here we enter a sanctuary of surpassing beauty: the chaste walls, restful surroundings, the nobly-executed woodwork and murals, the refinement and dignity of the service. All this is inviting to spiritual growth.

As we pass through the temple gates we enter a new world there to better prepare ourselves to meet the problems of the world we left behind and to which we must return. Temple attendance is a great leveller; all stand on common ground before the Lord.

On one occasion the late Lord Tweedsmuir (John Buchan of English letters) visited the Alberta Temple grounds at Cardston during a western tour. President Edward J. Wood and the temple workers greeted the vice-regal party at the main gate and later a choir sang "Come, Come Ye Saints."

His Excellency was deeply moved, and turning to Elder David H. Elton, Q.C., then mayor of the city of Lethbridge, he said:

"Mr. Mayor, I like your beautiful temple and what it stands for, and I like, too, this marching song of the Mormon Pioneers."

President Wood, first president of the Alberta Temple and now a patriarch, recalls that "on one occasion a good sister from the Northwestern States Mission came to the temple with her two daughters. Her purpose was to have her deceased husband sealed to her and then have her daughters sealed to them. She had her temple sheet made out to that effect.

EACH of them (the temples) has been built to one great eternal purpose: to serve as a House of the Lord, to provide a place sacred and suitable for the performing of holy ordinances that bind on earth as in heaven—ordinances for the dead and for the living that assure those who receive them and who are faithful to their covenants, the possession and association of their families, worlds without end, and exaltation with them in the celestial kingdom of our Father.

—President George Albert Smith.

"The ordinance was proceeding, and as we came to the sealing of the two daughters to the parents I was surprised to hear a voice saying: 'I am their daughter, too.' I thereupon stopped the ceremony and asked the sister if she had another child.

"Tears filled her eyes as she answered: 'Yes, I had another daughter. She died in infancy; I did not know she also could be sealed to us.'

"She asked me how I knew she had a third child, and it was then that I told her I had heard the voice of the daughter stating that she also was a member of the family. Later, all three were sealed to their parents, to the great joy of all in the temple that night."

President Robert D. Young of the Salt Lake Temple tells of a striking experience one evening when his first counselor, Elder Robert I. Burton, was on duty. He says:

"It so happened that there was an exceedingly large session and Brother Burton had offered to assist Brother Lake, our checker, in his duties.

"While they were engaged in this work, Sister Burton came along, somewhat agitated. She said that a sister was much distressed, insisting that her husband, who was to take their son's name through the Temple, had the wrong name. (The son had been killed in the war.)

"They soon met the sister coming down the hall. She was upset and unable to control her feelings. President Burton asked her how she knew her husband had the wrong name.

"She replied: 'Because my son told me.' Said President Burton: 'But he is deceased, you said; what do you mean?' Then the mother answered: 'I mean that my son was here and he told me that his father was taking the wrong name through the temple.'

"Then President Burton sought the husband. He insisted he had asked for his son's name at the files, had received it, and was ready to proceed through the temple. Then President Burton said: 'May I see the little ticket bearing the name?'

"The brother found it and handed it to him. Brother Burton looked at it, showed it to the brother and said: 'Is this your son's name?'

"He looked at it and bewilderment came over his face as he answered: 'Why no, this is not my son's name; I've never seen it before!'

"Well, Brother Burton took the slip back to the file clerk, who checked and found the son's name. And, of course, both father and mother were exceedingly happy and grateful."

Thus the service in the temples goes forward as a vital part of the Church and kingdom of God in these latter days.

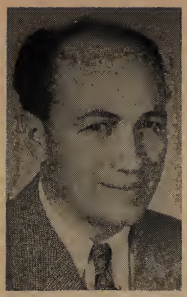
*A long-time editor of *The Lethbridge Herald* in Alberta, Canada, and a former L.D.S. bishop.

Encircling the Salt Lake Temple clockwise are the following temples, starting top, center: Hawaiian, Alberta, Arizona, Logan, St. George, Idaho Falls and Manti.

AFTER A CENTURY

Four days after the arrival of the Pioneers in the valley of the Great Salt Lake, President Brigham Young pressed his cane into the ground and exclaimed, "Here we will build the Temple of our God!" The spot he struck became the center of the most expansive latter-day temple to be built by the Church; one known for its unique design and beautiful architecture.

It was over five years after President Young's proclamation before men, materials and implements could be spared to start temple building. The site was consecrated and ground was broken February 14, 1853, a century ago. On this 100th anniversary of the starting of the Salt Lake Temple, Sunday School teachers might well recall its story and the significance of temple work in Gospel teaching.



Democracy Pays in Teaching, Too

By Lowell L. Bennion,
Director, Salt Lake Institute of Religion

Boys and girls line up to express their wants to Santa Claus. Whether he gives them exactly what they wish, or something of his own choosing, they are easily satisfied. Material gifts can be readily given, accepted, and enjoyed.

This is not so with things of the mind and heart—these cannot be simply given from one person to another. No parent can give his child self-control; no coach can give his player skill; no teacher can give his student knowledge.

Students have to think in order to learn. Men must "hunger and thirst after righteousness" to be filled. All things of the spirit must be gained through participation. The poet Goethe stated it this way:

"What from your father's heritage is lent, earn it anew to really possess it."

Teaching, then, is not like playing Santa Claus. "Giving a lesson"—a phrase often used—is not teaching. Good teaching is not a one-way process, but is teacher-student interaction in which both minds are hard at work. Effective teaching is oriented to the minds and hearts of those taught. It aims to create feeling, stimulate thinking, provoke response. The great teacher is always aware of whom he is teaching. He does not teach subject matter; he teaches individuals.

The Apostle Paul seems always to have known the people to whom he was speaking and writing. He knew their language, traditions, and background. To the Jews he spoke of Jesus as the promised Messiah and the fulfiller of the law of Moses. To the Gentiles he often tried first to instill belief in God.

This is beautifully illustrated in his sermon at Mars Hill in Athens.*

The Athenians were philosophically minded and delighted in talking things over. Luke says they ". . . spent their time in nothing else, but either to tell, or to hear some new thing." (*Acts* 17:21.) Moreover, Paul found the city of Athens "full of idols"—something repugnant to a devout Jew turned Christian.

Had Paul given no thought to his hearers, but only to his message, he might have attacked their idolatry directly and condemned their idle curiosity without gaining their attention and interest. Instead, he said:

". . . Ye men of Athens, I perceive that in all things ye are too superstitious (very religious).

"For as I passed by, and beheld your devotions (observed the objects of your worship), I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye

Reproduction courtesy of Standard Pub. Co.

The Apostle Paul judiciously adapted his teachings to the backgrounds of the Athenians; he taught individuals and not subject matter.

*Read *Acts* 17.

ignorantly worship, him declare I unto you." (*Acts* 17:22-23.)

What was the result of this judicious adaptation of Paul's teaching to the background of the Athenians? ". . . Some mocked: and others said, We will hear thee again of this matter" And ". . . certain men clave unto him, and believed: . . ." (*Acts* 17:32-34.)

Jesus was also highly sensitive to the thoughts and attitudes of the people he taught. To peasants he spoke of wheat and tares, the sower, the lilies of the field. He came, as he said, ". . . to preach the gospel to the poor; . . . to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." (*Luke* 4:18.)

Painting by Henry Le Jeune.

Because he was highly sensitive to the thoughts and attitudes of those whom he taught, Jesus was able to teach powerful, lasting lessons.

Know Your Students

Teachers in Sunday School need to be conscious of the background, attitudes and ways of thinking which characterize their students, even as Jesus and Paul were mindful of these things in the people they taught. Students and teachers often differ quite radically in their approach to things. This is not only because of an age difference, but also because of the activities which fill their daily lives.

The typical Sunday School teacher goes to work in an office or shop, or manages her own household during the week. The typical student —except for the Gospel Doctrine class—is in school seeking an education. What goes on in his life? How does he think? How is he taught in school? These things will affect his response to gospel-teaching in Church.

Sometimes students, particularly of high school and college age, give their teachers a "bad time." They raise hard questions and are not satisfied with authoritative answers. Sometimes teachers give these same students a "bad time," chiding them for their doubts and casting reflection on the educational process which they may have come to appreciate. This situation, we feel, is quite unnecessary. Lay teachers can and do an excellent job with students, if they are sensitive to their background and teach them in harmony with the spirit of the Gospel of Jesus Christ.

Taught How To Think

A major purpose of a university is to teach people *how to think.* What to think is only incidental to how to think. A student forgets much more than he retains. Even much of what he learns may be erroneous or soon obsolete. Textbooks are the first among serious works to go out-of-date. However, this desire to know the truth and to pursue it critically, honestly, logically, and methodically is the very essence of education.

The layman thinks of science, for example, in terms of results—new cars, television, penicillin—but the scientist thinks of science in terms of method and attitude. He is engaged in a critical, objective and verifiable search for an understanding of reality. The student, exposed to this method year after year, learns to use it and like it. It is incorporated in his thinking about all things including religion.

If public education is training in *how to think, in an atmosphere of freedom, in a democratic tradition,* how can the Sunday School teacher appeal to students who are thus engaged five days a week all day long?

Avoid the Dogmatic Attitude

Dogma has a legitimate place in religion. It means a body of beliefs, statements of faith, such as our Articles of Faith. Religion necessarily rests in good measure on faith. People look to religion as a source of faith in such things as God, in the meaning and purpose of life, in ideals. No thoughtful person will object to the right and need of religion to teach its beliefs, its dogma, about these vital questions of life.

The dogmatic attitude, however, is something else. It is to assert one's opinions to be fact. This is done in an unqualified and often arrogant manner, failing to acknowledge one's own limitations or the possible value of the thinking of others.

Dogmatism in religion is not appreciated by thoughtful students. It is foreign to the freedom, democracy and objectivity they know in weekday education. It is contrary to their human nature, which craves freedom and recognition of their own worth. Dogmatism is foreign to the spirit of humility—the feeling of one's dependence on God and one's fellow men. The dogmatic attitude is foreign to the nature and spirit of the Gospel of Christ—to meekness, love and mercy. Therefore, it does not convert people to the Gospel.

Teacher Needs Humility

A great need of a teacher of religion who is instructing high school and college students is humility—the very opposite of dogmatism. In all other fields of learning—science, art, philosophy, and in daily living—we don't know it all; we don't have all the answers. Life is still like an unfinished book, with room for growth, discovery and the elimination of error.

This is true also of religion. In

the mind of God or Christ, religion is eternal truth, but in the mind of man, it is neither complete nor perfect. There is a difference between truth and man's understanding of the truth. Love is one thing to Christ, another thing to man. He must grow in his understanding of love, and, in this life, surely he will never know its full meaning. And this is true of every other concept of religion: God, atonement, faith, freedom.

The teacher should not reduce these great ideas in religion to his own limited understanding of them. The student will not like it and may rebel against the teacher's limited and dogmatic understanding of religion. The tragedy is that the student may reject, not the religion of Jesus, but his teacher's understanding of it, which he mistakes for the Gospel.

To illustrate: Latter-day Saints have some wonderful ideas about God. He is a person, our Father, loving, just, merciful, and intelligent in character. Man is made in his image. This does not mean that we know all about God—his past, future, justice, creation. To talk as though we did is to show great lack of humility.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (*Isaiah* 55:8-9.)

"Believe in God: believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; *believe that man doth not comprehend all the things which the Lord can comprehend.*" (*Mosiah* 4:9.)

"I Don't Know" Can Help

The teacher in the Church—as elsewhere—needs to learn to say "I don't know!" He needs to follow the admonition of the Savior: "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you; . . ." This he should do with great humility, inviting his students to join him in his search. This is pleasing to students.

The late Frederick (Fred) Tadje exemplified this attitude one day in a meeting of German missionaries over whom he presided. This was his third mission to Germany, his second as president. He was twice as old as the missionaries. In advising them, he said:

"Brethren, I don't know any more than you do about many things. It is only that I am a little older than you and have been among this people longer that I invite you to listen to my counsel."

His manner won their hearing. They listened gladly. He had taken them into his confidence. They were one with him. Because he did not place himself above them, they eagerly looked up to him for guidance.

Need for Conviction

This plea for humility in the teacher, and freedom of thought to the student does not mean that the teacher should not have a definite lesson plan, and that he should not teach the fundamentals of the Gospel clearly and with conviction. Students have no respect for teaching that is without purpose.

Our youth respect people of sincere conviction. They, themselves, feel the need for finding and solidifying convictions which will satisfy them and help them to live with peace of mind.

They ask, however, that these principles be taught and these convictions be expressed with love and humility by teachers who will let them think honestly and freely in a common quest for truth and righteousness.

SHE TAUGHT THEM LOVE*

By Elder John Longden,

Assistant to the Council of the Twelve

Love and understanding are two major needs in the world today. A great commandment was given us by the Savior ". . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself." (*Matthew* 22:37, 39.)

I had a rich experience several years ago when I chauffeured a group of young people to the school for the deaf and dumb in Ogden. I saw in action the teaching of the Savior's great commandment. A teacher, very patient, who must have had sincere love for her little charges, and an understanding of her work, was instructing them in basic fundamentals. They could neither speak nor hear. She would take each child, seat him in front of a mirror, and in her kind and tender way, repeat the following: "I love God," "I love father," "I love mother," "I love brother," "I love sister," "I love my neighbor."

Through the motion of the lips and mouth reflected in the mirror, and by the little hands placed on her vocal cords, she taught them the greatest lesson in life—I LOVE.

Teachers of the youth of Zion have great possibilities as they stand before their classes each week. How to teach this thing called love? How to give them the beginning of basic understanding? We cannot teach what we, ourselves, do not have nor believe. What we are, our everyday actions, are the mirrors which reflect either truths or untruths.

Reflecting on my own tender years I find that those who made the greatest impressions on me were the teachers who took time out to let me know that they loved me, that they understood my problems, teachers who made me feel that they believed what they said on Sundays, and proceeded to live what they believed, through the week. Their teaching was sound and paid sweet dividends.

The Savior said, ". . . Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me." (*Matthew* 25:40.)

I mourn for the boys and girls

(*Concluded on opposite page.*)

*Written especially for *The Instructor.*

YOUR GALLERY OF ART

By Sterling W. Sill

The boy looked up at the face and thought about the qualities that gave it courage, character and high purpose.

NATHANIEL HAWTHORNE wrote a thrilling story called "The Great Stone Face." Each day a young boy from the village looked upon the kindly characteristics of the stone face on the mountainside, and each day he thought about the qualities that gave courage, character, and high purpose to the image that he admired, and each day he became more and more like his ideal, not only in spiritual and mental qualities, but also in physical characteristics.

The picture that hung in his mind and heart was an architect that built his personality and determined his physical features.

The brain and heart of every man is one great art gallery, and the pictures that are hung there determine what our lives shall be. It is the law of influence that we become like that which we habitually admire. From these pictures that we borrow and paint and imagine we get our ideals and ambitions.

Just think of the innumerable pictures that hang in the brain of every man, all unseen, all invisible forever. And yet they determine our lives, for our lives are dyed the color of our imagination. Mostly we think and live by pictures and symbols. Abstract ideas are usually too difficult for us to deal with effectively, and so we form images and paint pictures, and what we are and what we do is just our attempt to express what is portrayed in this great invisible chamber.

The noblest art is that which inspires the noblest thoughts and gives the noblest emotions. This picturing power of the mind is largely responsible for the differences between men. A great teacher or a great leader is one who develops the ability to paint pictures and ideas in the minds and hearts of others. We are all artists. The greatest pictures, the grandest statues, the most wonderful feelings have been painted and penciled and chiseled with words. The pictures and marbles of the Vatican and the Louvre are crumbling things compared to Shakespeare's word pictures which with perfect form still glow with the life and movement of passion's highest light.

The words of Socrates and Jesus are as fresh today as when they first fell from lips human and divine.

Our own lives and teachings will be governed and molded by the pictures that hang in this great art gallery of our minds. The mind, like the dyer's hand, is colored by what it holds. As a Sunday School teacher, you are painting upon the souls of boys and girls and men and women the pictures and images and ideals that will control them throughout eternity. It is true that these are all unseen, that they are all invisible. No one has ever seen his own spirit. But some day you may see your work, and know whether or not it contains the inspiration of greatness. How wonderful then if we have painted with a master's hand.

We ought to write our ideas down, learn to give the pictures definiteness, shading, color and detail. Their beauty will grow and become alive to you, and with greater facility you will be able to transfer them to the hearts of Sunday School members who come within your sphere of influence.

ADDITIONAL HONORS FOR THE AUTHOR

BECAUSE of his distinguished service to country, state, and community as well as his personal accomplishments, Sterling W. Sill was nominated by Dr. A. Ray Olpin, University of Utah president, to receive an honorary doctor of laws degree. This recognition will be presented at the June 9 commencement of the university, and it climaxes a 15-year service there.

He served as a Regent of the University of Utah for 11 years and as chairman of the Board of Regents for a full, four-year term.

Besides being intermountain manager of the New York Life Insurance Company for 20 years, he is the vice president of the board of directors of the Deseret News Publishing Company and an active member of the General Board of the Deseret Sunday School Union. He is a member of *The Instructor* committee where he is heading the subscription drive. His inspirational articles to the officers and teachers of the Sunday School are appearing in subsequent issues of the magazine.

For additional information regarding Brother Sill, see *The Instructor*, page 10, Jan., 1953.

—*B.O.H.*

SHE TAUGHT THEM LOVE

(*Concluded from opposite page.*)

who have not felt the love of a good teacher.

I love my fellow men. I love the many good people who have influenced my life. I love the Gospel which brings such richness to me and to my loved ones. I should like here to say "thank you" to the fine Latter-day Saints who have helped my lips to speak the truths of the Gospel, my ears to hear those truths and my hands to help point the way for others.

God bless teachers everywhere that they may *love* and *understand*.

Are You a Down-beat Wonder?

By Newell B. Weight

HAVE you ever attended a public gathering where the director of the congregational singing seemed to be unaware of the existence of conventional directing patterns? If so, you probably became so distracted that you lost the spirit of the song.

From such an experience, no doubt, you have concluded that a thorough technique of directing patterns is essential in conducting a congregation to the emotional experience intended in hymn singing.

True, there are other factors of importance to a good director. Some of these are strength of personality, ability to sight-read music, understanding of musical terms, understanding and interpretation of the text, etc. However, this discussion shall be confined to the importance of understanding baton technique from the standpoint of beat patterns.

Sometimes we find directors who have not familiarized themselves with the accepted beat patterns, but have created a meaningless pattern of their own which they apply to all hymns regardless of meter signature.

More Than a Down-beat

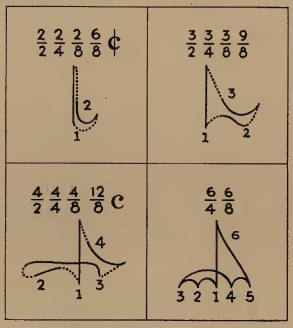
Successful directing is certainly more than simply giving a down beat for the beginning note of each song and then applying the one pattern throughout the rest of the song. Such a practice becomes confusing to everyone and is certainly distracting to those in the audience who have had training in music. Such a director may be called a "down-beat wonder" because every measure begins with a down beat and everyone wonders where the rhythmic pulse of the song has disappeared.

Let us examine the beat pattern in relation to rhythmic pulse. By rhythmic pulse we mean the regular recurrence of accent or stress as established by the note groupings and their rate of speed. These pulses or beats are felt as a stronger rhythmic flow because the feeling for a necessary regular recurrence of the strong pulse is increased by the contrast of the weaker pulse.

Divisions of Basic Pulses

In many of our hymns there is a simple division of these basic pulses into two equal parts such as in "God Be With You." Other divisions of the basic pulse are possible also. Perhaps the most important quality of rhythmic pulse is that the first beat or pulse of each measure is the strongest. For this reason beat patterns have been established so that without exception, *the first beat of each measure is always the down-beat.*

The four fundamental beat patterns common to our hymns are as follows:



The four beat patterns

It will be discovered in the patterns above that beat one is always a downward stroke. This stroke always corresponds with the first note or rest immediately following each measure bar. By making application of these patterns it is also evident that certain of these strokes are strong pulses and others are weaker, as previously discussed. For example, in the four beat pattern above, beats one and three are strong with beats two and four being less strong. This accounts for a longer stroke from two to three because beat three is stronger than beat two or four.

In each pattern, the strong beat other than the downbeat is always to the right or away from the body. These patterns should be practiced in front of a mirror, over and over, until they become habitual or automatic or until they can be followed without thought.

A good way to check yourself on this is to tell a story to someone while you are beating the patterns. For example, tell the story of "Little Red Riding Hood" while someone listens and watches to see if you keep a consistent pattern. At various places in the story change the pattern from two to four to three, etc. You could do this by yourself.

Practice the above patterns just as you are looking at them; for example, the four-beat pattern is down, left, right, up. An important technique to be learned in practicing these baton patterns is the rhythmical rebound which occurs after the exact point of the beat is reached. This makes the pattern flowing and smooth rather than broken or mechanical.

Anacrusis or Pickup Notes

The one thing which may make a director a "down-beat wonder" is the lack of understanding of hymns which begin with a partial measure rather than a complete measure. By pickup notes we mean those notes at the beginning of a hymn which

(*Concluded on page* 172.)

OUR FIVE WORLDS

By Henry Eyring

A LITTLE over ninety years ago petroleum was discovered, and since that time the use of power has increased about 1500 per cent. America's national income has increased in almost exactly the same proportion.

This is no accident. The five-and-one-half horsepower working in the United States for each individual is equivalent to forty slaves per person. No wonder we live better than the richest Greek or Roman with all his slaves. This has all been made possible by science and invention. We shall continue to develop and grow along these lines just so long as we continue to support our educational and research institutions. Whether these material blessings are used for good or ill, however, depends upon our character and upon our understanding of the physical and spiritual forces operating in the world around us.

FURTHER RECOGNITION FOR DR. EYRING

ADDING to his world-wide acclaim as a chemist, Dr. Henry Eyring is to be further honored this summer. He has been invited to join the International Union of Pure and Applied Chemistry, Physical Chemistry section as a member of the Commission on Kinetics of Chemical Reaction.

There are only nine members and a chairman in this select group with only one other elected from the United States. This commission will meet in Stockholm, Sweden, from July 29 to August 4, during the Thirteenth International Congress of Pure and Applied Chemistry. Here Dr. Eyring will present a paper on "Current Problems of Reaction Rate Theories."

In addition Dr. Eyring has been nominated to receive an honorary doctorate degree at the June 15 commencement of Northwestern University. Last year at the University of Utah he received an honorary Doctor of Science degree.

At present he is dean of the Graduate School and professor of chemistry at the University of Utah; director of the American Chemical Society, where he won the William H. Nichols medal for his chemical research; and a member of the Deseret Sunday School Union General Board.

He has written several articles for *The Instructor* dealing with science and religion that are of particular assistance to the teacher of youth, for Dr. Eyring writes as a keen scientist and a devout member of the Church.

—*B.O.H.*

We, in this age, live in five worlds. They can be represented by a point surrounded by four circles.

The first, or central, world is the world of the *atomic nucleus* and of the atomic bomb. The nucleus where most of the weight of an atom is situated has a diameter less than one-ten thousandth that of the atom. Vibrations inside the nuclei of atoms are about a million times more frequent than the vibrations between atoms.

Our worlds can be represented as an atomic nucleus surrounded by four other spheres.

The second world is the world of *chemistry,* made up of atoms and molecules. This is still a tiny world. It would take one hundred and fifty million atoms placed side by side to reach an inch. A molecule finishes one of its vibrations in about a ten million millionth of a second. We call this length of time a "jiffy" for lack of a better name.

The third world is the world of *every day.* Here, we measure time in seconds or minutes and distances in feet or miles. This is the world we know most about.

If we next look at the *stars,* we see the fourth world. By using the largest telescope, we can see out so far that the light reaching our eyes started on its journey toward us almost two and one-half billion years ago. Scientists estimate this is back toward the beginning of our present Universe.

The fifth, or the *eternal* world, includes and surrounds all the others. In it we know neither beginning nor end of space nor of time. Presiding over all is the Creator whom we worship. Holding everything together are the eternal laws which will require an eternity for us to master. Such is man's prospect, such is his destiny.

Observations About Universe

Contemplating this awe-inspiring order extending from the almost infinitely small to the infinitely large, one is overwhelmed with its grandeur and with the limitless wisdom which conceived, created and governs it all. Our understanding, great as it sometimes seems, can be nothing but the wide-eyed wonder of the child when measured against Omniscience.

These observations about the Universe can be summarized under five headings:

1. Grandeur
2. Orderliness
3. Running Down
4. Purposefulness
5. Immanence of the Creator

Thus, we are part of a grand scheme embracing all of creation, complicated and orderly beyond our most extravagant imagining. In it, there is the order of immutable laws. Eclipses and certain atomic interactions can be calculated with any desired degree of accuracy. The Universe has been likened to a fine watch, unexpectedly picked up in a desert. One might assume the watch was assembled by accident but the only reasonable assumption is that it had a creator who left it there. So it is with this magnificent Universe. It is obviously more com-

plicated than a watch since it contains watches.

Universe Is Running Down

Another startling fact about the Universe is that it is running down. Thus, our sun is about half hydrogen. This hydrogen is the fuel which burns in the solar furnace to helium, which is the ashes left by the conflagration. This burning which is happening all the time on the sun happens if hydrogen is placed properly in an atomic bomb—provided, of course, that the bomb reaches sufficiently high temperatures and pressures.

As with any woodpile, if you keep burning up the hydrogen on the sun, it must ultimately be used up unless it is replenished. There is evidence that in the last billion years the sun's temperature has not varied by the small amount which would make the earth unfit for habitation. Scientists believe that in the normal course of events, it will be longer than that before it scorches or freezes all living things.

If one picked up a watch far from human habitation and found it running, one would ask not only who made it, but also who wound it up. So it is with this Universe. It was not wound up by chance but by some as yet unfathomed operation of eternal law.

We come now to our fourth point. In this Universe governed and created according to eternal laws, is it likely that the most intelligent creatures in it are here by chance? The great message of the Restored Gospel is that the Creator not only made the world but that he made it for his children and that he is still actively interested in a program which was not completed two thousand years ago as is sometimes supposed.

The revelations to the Prophets, both ancient and modern, testify to the immanence, or closeness, of God to his children. His guiding hand is to be seen in all creation by those who are sensitive to the influence of His Spirit. In fact, there are two ways of drawing nearer to Him: first, through the intellectual contemplation of God's handiwork; second, through spiritual communion with the Creator in which we gain direct experience of His presence. The Latter-day Saint who lives up to his opportunities will do both.

ARE YOU A DOWN-BEAT WONDER?

(*Concluded from page* 170.)

come before the first complete measure.

There are many examples of this, such as "We Thank Thee O God For a Prophet," "The Spirit Of God Like a Fire Is Burning," "O Ye Mountains High," "O My Father."

In order to establish a rule for such hymns, we must first understand the meaning of rhythm signatures. The rhythm signature may be explained as follows: the top number indicates how many beats per measure, and the bottom number indicates what kind of note will be equal to ONE of these beats indicated by the top number. Therefore, if we have a rhythm signature of three-two, we interpret it as meaning there will be three beats in each measure and the value of the half note will be equal to one of these beats.

By applying this knowledge we can establish a rule for pickup notes as follows: The beginning pattern beat is always determined by the rhythmical value of the notes preceding the first measure bar in relation to the baton pattern, and a hymn may begin with any part of the baton pattern.

Preparation and Release Beats

An important part of beginning a hymn is a clearly understood sign on the part of the director as to when the singers are to begin. This is called the preparation beat, and may be stated in a rule as follows: the preparatory beat is always the last full beat preceding the one on which the hymn begins. It is a motion before the sound begins.

Let us take, for example, the song, "Home, Sweet Home." The rhythmic signature of this hymn is two-four, which means that it should be directed with the two-beat pattern, and the value of the quarter note will equal one of these beats.

Since this song begins with an eighth note pickup, we have the problem of beginning on the last half of beat two. Therefore, the preparatory beat would be the first half of beat two. This conforms to our rule above because, in this case, the first half of beat two is also the last half of the full beat preceding the starting note. A full beat before the starting note would include the last half of beat one and the first half of beat two.

The release beat used at the end of a hymn, or possibly at the end of a phrase within the hymn, may be thought of as having three properties: first, the sustaining of the final sound; second, the preparation for release; and third, the actual release or cutoff. The preparation for release is usually an upward motion to show that the falling of the baton will be the release or stop.

Sometimes directors ignore the preparation for the release or give no release signal at all. Do not expect your congregation to start singing together or stop together unless you give them a clear preparation sign to do so.

The techniques of baton patterns and preparatory and release beats must be practiced to the point of automatic response. This should be done in a training course and not in Sunday School. Then, and only then, will they become valuable aids in helping you to bring forth the spirit of the hymn which you direct.

Don't be a "down-beat wonder."

You can not believe in honor until you have achieved it. Better keep yourself clean and bright; you are the window through which you must see the world.

—*George Bernard Shaw.*

One watch set right will do to set many by; one that goes wrong may be the means of misleading a whole neighborhood; and the same may be said of example.

—*Dilwin.*

Should you ask me, "What is the first thing in religion?" I should reply, "The first, second, and third thing therein—nay, all—is humility."

—*Augustine.*

Suggested Lesson for Stake Conference Sunday - Third Quarter

"Honour thy father . . ."

The Fifth Commandment

By Thomas L. Broadbent

OBJECTIVES:

(1) To enlarge in the students' thinking the concept of "honouring" parents.

(2) To instill in them a greater determination to obey The Fifth Commandment according to a broader concept.

* * *

The Fifth Commandment

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."—Exodus 20:12.

THE Church of Jesus Christ of Latter-day Saints has stressed from the beginning, temple work and the continuation of the family both as an individual unit and as a member of a great patriarchal chain.

From every standpoint, moral, social, biological, and religious, the family is the basic unit of civilization. To this may be added the Latter-day Saint view that no one generation stands alone. To paraphrase it, the hearts of the children must be turned to their fathers and the hearts of the fathers to their children if the eternal plan of God is to be achieved and man is to live in a divine and eternal patriarchal order.

Family Importance Emphasized

In this light, the Fifth Commandment given to Moses assumes unusually deep significance. The importance of the family is emphasized by the fact that one of ten basic laws is devoted to it. This raises the problem of family cohesion and responsibility to the same level of importance as the problems of reverence for God, the sacredness of human life, etc.

The modern threat to the family unit as a responsible, basic social structure is of primary concern to social and religious leaders today. When recognizing the significance of the family unit, an interpretation of the term "honour" must be active rather than passive. "Honouring" father and mother should mean placing confidence in their wisdom and judgment in a world of increasing complexity. It should include a determination to bring respect to the family name in every way possible, that is, to bring "honour" through word and deed.

"Honouring" parents should include a mutual feeling of responsibility among various members of the family. Through such responsibility comes understanding and growth, and in the growth of the children parents are honoured. It must include unselfish love between parents and children. Children cannot grow happily and normally without love, for it is equally true that such love is a vital part of the term "honour" in its highest sense.

Parents Must Be Worthy

That parents are duty bound to make themselves worthy of this honour goes without saying. And, if parents in turn "honour" their parents in this same way, a glorious relationship of righteousness and love will exist from generation to generation.

This all leads to the consideration of the very interesting question: Why is it ". . . that *thy* days may be long upon the land . . .," rather than ". . . that *their* days may be long upon the land . . ."?

The emphasis is definitely placed upon us as children. Our days will be long upon the land in accordance with the good, the beautiful, and the positive things we leave behind.

(*Continued on page* 178.)

CURRENT CAMPAIGN CHAMPIONS

Conducted by Wallace G. Bennett

HIGHLAND HITS GOAL

HIGHLAND Stake of Salt Lake City was one of the first to report 100 per cent in the current *Instructor* drive. Morgan Coombs is stake superintendent. Glen I. Crandall, stake board enlistment director, was chairman of the drive, under the direction of the stake superintendency. Assistants to Brother Coombs are Clarence Tingey and Dr. Boyd Sheets. Brother Coombs credits each of the eight ward superintendents with a big assist in making the campaign successful.

Glen I. Crandall

Many other stakes have now completed a 100 per cent *Instructor* campaign, but Highland rates as one of the first!

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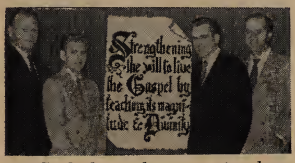
THEME DISPLAYED IN GOLD

JACK C. HUNTINGTON, assistant Sunday School superintendent in the Moapa Stake, prepared the convention theme upon a parchment in Old English gold relief. It was placed upon a large easel in front of the congregation. It kept before the assembly these words: "Strengthening the will to live the Gospel by teaching its magnitude and divinity."



Proudly displaying their convention theme lettered in gold are (L. to R.): Paul Judd, Rickard DeMille, Jack C. Huntington and Lee Walker. All are of the Moapa Stake superintendency.

RICHARDS WARD REVERENCE

CAREFUL planning brings reverence to Richards Ward Sunday School, Sugar House Stake. Superintendent G. A. McClellan attributes the reverence to the arrangements made in the weekly superintendency meeting which eliminate last-minute confusion. Teachers are asked at prayer and faculty meetings to impress class members with the thought that when they step in the front door, they are in the House of the Lord.

Careful Sunday School planning is influencing the overall attitude of the ward membership on this vital matter.

• • •

OUTSTANDING YOUTH; OUTSTANDING RECORD

LOVELL SHUMWAY, 18-year-old member of the Fairview Ward, Star Valley Stake, has an attendance record in Church activities few can equal. He has had a perfect attendance record at Sunday School, Sacrament meeting, priesthood meeting, and stake conference for five and one-half years. He has missed Church services but once since he was ordained a deacon at the age of 12.

Lovell Shumway

He is an Eagle Scout, plays on the Fairview M Men basketball team, is athletic manager for Star Valley High School basketball team, is president of the Boys' League of his school.

He is a son of Mr. and Mrs. Leland L. Shumway of Fairview, Wyoming.

IF there is a particularly outstanding performance in some phase of Sunday School work being done in your stake, ward or branch, will you report it to Brother Bennett, who should be addressed: Wallace G. Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

EXCELLENCE PORTRAYS TESTIMONY

LEONE DUNCAN, Davis Stake Sunday School secretary, does the kind of a job, according to Allen L. Strong, stake superintendent, which "clearly portrays the testimony she has and her desire for near perfection."

Leone Duncan

She handles all correspondence, and prepares a special statistical report from the ward quarterly reports. This is sent to each bishop, and Sunday School superintendent, as well as to stake workers. Her minutes of all superintendency, board, and union meetings are neatly typed, signed, and filed in a permanent file for ready reference.

She prepares, at intervals, questions and answers on secretarial problems, and distributes them to the ward secretaries. She prepares graphs and charts for the stake superintendency which indicate at a glance the status of each ward on any phase of Sunday School work which might be desired.

Through her efforts, the majority of the wards in Davis Stake submit their reports promptly and completely. This enables the stake reports to be prompt. She makes an early contact with new ward secretaries as they are appointed to offer help. "Her whole operation as a secretary is geared to helping others perform their duties more easily," reports Superintendent Strong.

A member of the Centerville First Ward, Sister Duncan has served as stake secretary for seven years. She has been in Sunday School work for 19 years.

What a help a good secretary is in Sunday School work!

MODEL SUNDAY SCHOOL

WANTING to demonstrate to the small schools in the stake how an average Sunday School should be conducted, the Fresno stake superintendency and board recently conducted a "model Sunday School." Dr. Lynn W. Fawns is stake superintendent.

Fresno Stake covers an area 150 miles across and includes branch Sunday Schools of 10 to 15 members as well as wards with 700 members. A great need was felt to acquaint all Sunday School workers in the stake with the program of the Church.

Dr. Fawns reports the model Sunday School was a "gratifying success." After box lunches were served at noon, the participants returned in the afternoon for a well-prepared and well-received teacher training program.

For the model Sunday School conducted at Fresno second ward, the "very best" teachers for all classes were selected from the various Sunday Schools throughout the stake. Every effort was made to start on time, and carry out the whole Sunday School program right on schedule.

Brother Fawns reports, "Reverence was the keynote of the morning and was predominant, even though the chapel and social hall were filled to capacity with visiting Sunday School officers and teachers."

Afternoon teacher training sessions featured a forum discussion on the subject, "The Effective Classroom Teacher in the Church Program." The stake librarian led a discussion on the "Ward or Branch Library in Effective Classroom Teaching." Departmental sessions were held on: (1) "Music in the Church"; and (2) "Junior Sunday School and Primary Teachers."

Effective teaching, increased unity and inspiration resulted.

LEADERSHIP BRINGS RESULTS

EVEN before the recent *Instructor* campaign started, the South Los Angeles Stake had achieved 100% subscriptions in each of the 11 wards in the stake. That fact is indicative of the excellent results regularly accomplished in Sunday School work there.

Mathias W. Merrill

Stake Superintendent Mathias W. Merrill says, "It is most essential to hold union meetings every month." The stake board carefully goes over material to be presented to teachers at union meeting. Board members stress the importance of thorough preparation. They give a resume of the next four lessons using charts, maps, short stories, pictures, and other enrichment materials.

Before union meeting each board member telephones the 11 teachers under his or her guidance to encourage them to attend union meeting. This call helps to line up transportation if needed.

Brother Merrill says, "At union meetings we call the roll by having each superintendent stand with his entire faculty. We make a big fuss over this counting, and have a lot of fun and excitement. We accept no excuses for non-attendance; we refer to them as reasons but not excuses. Many of our wards have 100% attendance at these meetings."

COMING EVENTS

June 7, 1953

Ward Sunday Evening Program conducted by Sunday School.

July 6, 1953

Sunday School Quarterly Report for second quarter will be due.

STATISTICS BECOME ALIVE

HAROLD EVANSON, superintendent of East Lethbridge Stake (Alberta, Canada), believes in letting the Sunday Schools in the stake know what is going on. Several reports and forms he has devised, with the help of his assistants, help keep the ward Sunday School leaders on their toes.

Harold Evanson

Each of the nine wards is asked to submit a monthly enlistment report. It asks for a reporting of enlistment assignments made and filled during the month and number of contacts now active. Brother Evanson feels that if a Sunday School reports each month, its leaders will be more enlistment conscious. "We also feel it would be hard to send in a report each month showing no activity. Therefore, this may stimulate activity."

Another report form being used in East Lethbridge with tested success is the "Report of Visit" sheet used by stake board members to report their visits to ward Sunday Schools. After the reports have been turned in to the stake superintendency, that group writes a letter to the ward reported. The letter shows where improvement could be made and commends for achievements. According to Brother Evanson, some of these letters have been read to the entire Sunday School.

Constructive supervision, exercised in the spirit of the Gospel, is leading the Sunday Schools of East Lethbridge forward!

EARLY 100% SUBSCRIPTION DRIVE CHAMPIONS

Highland

Moapa Nyssa

San Diego

Lehi Teton

Los Angeles

East Los Angeles So. Los Angeles

Long Beach

The Model Sunday School of the Fresno Stake was conducted by board members (L. to R.) Joseph B. Murphy, Louise Murphy, Dr. Dean L. Hyde, Max Robinson, Dr. Lynn W. Fawns, DeLoris P. Fawns, V. Morris Stratford, Audrey Stratford, David McLelland, Barbara Van Wagenen, Eugene Van Wagenen, Virginia Vetterli, Ralph Vetterli. Five members were not present for picture.

Apostle Paul

Colored Picture Article

PAUL COMPLETES QUORUM

By Kenneth S. Bennion

Our pictures this month complete the series of the Twelve Apostles, as sculptured by Thorwaldsen. You will note that Judas Iscariot, "who also betrayed him," was not accorded a place among the twelve. Instead, the great Apostle Paul was chosen to make the quorum complete.

"Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

"Philip, and Bartholomew; Thomas, Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

"Simon the Canaanite, and Judas Iscariot, who also betrayed him."
—*Matthew* 10:2-4.

Thaddaeus

Let us remember that two of the apostles were named Judas. One, surnamed Iscariot, betrayed his Lord and Master for thirty pieces of silver. The other is known by several names: Judas the brother of James, Thaddaeus, Lebbaeus, and Lebbaeus Thaddaeus. Thorwaldsen has placed the name "Thaddaeus" on the pedestal of his statue. Therefore, we shall use that name in this article.

We have no sure record of the work of Thaddaeus. In the *Dictionary of the Bible,* edited by James Hastings, published by Scribners, we read that he "is said to have preached in Edessa, to have been buried in Egypt, and to have been crucified."

According to some historians (see *The International Standard Bible Encyclopaedia,* page 2964) Thaddaeus was among those who received their call to follow Jesus at the Sea of Tiberias (Galilee). Others tell of great missionary activities of a Thaddaeus, in Syria, but doubt is expressed that this was Thaddaeus, the apostle. According to C. M. Kerr, in the book last named above, Thaddaeus preached in Edessa, and his burial place is either Beirut or Egypt.

At any rate, Thaddaeus, like others of the twelve, must have been one of earth's choice souls, or the Lord would not have selected him and declared His love for him. You will recall, also, that Jesus prayed to the Father, that His apostles might be kept from evil, and that they—"except the son of perdition"—might come and be with Him. (See *John* 17.)

Paul

The story of Saul's conversion on the road to Damascus, of his blindness, the restoration of his sight, and of his call to serve the Lord is so well known that we need only refer briefly to it here. An apostle, either in ancient or in modern times, is one who is sent out as a special witness or messenger of Jesus. Paul did not know the Savior during His mortal life; but during the vision on the road to Damascus he saw Jesus. Ananias, who was the instrument in the Lord's hands in restoring Paul's sight, said, placing his hands on Paul's head:

". . . Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (*Acts* 9:17.)

The rest of the story of Paul, his missions, his writings, his arrest, trials, and final death, make up much of the New Testament, following the Book of St. John.

Using the Pictures

Course No. 5, lesson for August 9. (Show the children the picture of Paul; if possible, show also a picture of his conversion on the road to Damascus. Show that he changed his whole way of life and became one of the special witnesses of Jesus when he finally realized that He is indeed the Christ.)

Course No. 7, lesson for August 30. (Show the pictures of Thaddaeus and Paul, and tell briefly of the duties and missionary work of these and other apostles, and of our own missionaries. Show that the apostles, after the earth life of Jesus, devoted their lives to preaching the Gospel to peoples of the earth.)

Course No. 9, lesson for August 9. (Alma and other great missionaries of the Book of Mormon may be likened to Paul, the greatest of all missionaries.)

Course No. 11, lessons for August and the remainder of the year. (Most of these lessons are built around the life of the Apostle Paul. This and other pictures of Paul will be extremely helpful.)

Course No. 17, lessons for August 16 and October 11.

Course No. 19, lessons for September 27, October 4 and 11. Remember, it was Paul who said:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"
I *Corinthians* 15:29.

Photograph by
JONALS CO

Photograph by
JONALS CO

A Story for Children

Joseph's Brothers Bow before Him

By Marie Fox Felt

Joseph, the new governor of Egypt

"And he (Jacob) said, Behold I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

"And Joseph's ten brethren went down to buy corn in Egypt."

—*Genesis* 42:2-3.

At the time of the great famine the Egyptians were not the only hungry people in the world. People from all countries came to Egypt to buy corn because there was a famine in their lands also, including the land of Canaan where Joseph's father lived. They had not stored food in the years of plenty because they did not know that there was to be a famine as King Pharaoh and Joseph did.

As Father Jacob and his family were wondering what to do, they learned that the wise ruler of Egypt had corn to sell from his great storehouses. Father Jacob then said, "Behold I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die." (*Genesis* 42:2.)

So the ten older sons of Jacob, the same ten who had sold Joseph to the slave traders, each took a grain sack and a purse filled with money and started off toward Egypt on their donkeys. Benjamin, the youngest of the brothers, did not go.

The ten brothers traveled for many days over hot, dusty roads. At last they came to Egypt where Joseph ruled. Since it was required that all people who were not Egyptians must first see the Governor of Egypt before they would be allowed to buy corn, the brothers were taken at once to Joseph. Of course they did not know that this great ruler of whom they had heard so much was their brother, but Joseph knew them. As they entered the large room where he was, they bowed low before him. Joseph then remembered his dream about the sheaves of wheat bowing down before his sheaf and here in Egypt his dream had come true.

Joseph thought it best not to tell his brothers yet who he was. He wanted to see if they had changed any and were better than they had been when he last knew them. He was very stern and rough as he spoke to them. He called them spies and asked why they had come to Egypt.

"And they said unto him, Nay, my lord, but to buy food are thy servants come.

"We are all one man's sons; we are true men, thy servants are no spies." (*Genesis* 42:10-11.)

Then, as if to impress him that they were speaking the truth, they said, "Thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one (Joseph) is not." (*Genesis* 42:13.)

Joseph pretended that he did not believe them. He said again that they were spies and had them put in prison where they were kept for three days. At the end of this time Joseph spoke to them again. He said that if they wanted to prove that what they said was true, one of them should be left in prison while the others returned to Canaan with the food. He also told them that on their next trip, they must bring their youngest brother, Benjamin, with them. If they did this, he would then know that they had spoken the truth.

The brothers knew that they must do as Joseph said, but they were not very happy about it. They talked together about Joseph's demands. They felt sure that the reason all this trouble had come to them was because they had been so unkind to Joseph when he was a young boy.

Joseph understood every word that they said, but the brothers did not know it. He had spoken to them by means of an interpreter in order that they would not guess who he was. When he heard how sorry they were for what they had done to him, he turned away so that they could not see him weep.

When he turned again to them he took the brother named Simeon and had him bound and returned to prison. While the brothers were getting ready to leave, Joseph ordered his servants to fill their sacks with corn and to put into each man's sack the money that he had brought with him. When all was ready, the nine brothers started toward home.

On the way back to Canaan they stopped to rest and to eat and to care for their animals. When they opened their sacks and found their money in them, they were frightened. They were afraid that the great ruler of Egypt would also think that they were dishonest.

When they arrived home, they told Father Jacob what had happened. In his unhappiness and grief he said that he would never let Benjamin go away from him. He had lost Joseph and now Simeon and if he let Benjamin go, he might never see him again. As long as the corn lasted he did not consent.

Back in Egypt Joseph was very happy. He was glad now that his brothers had sold him into Egypt. He was grateful to God for his kind and loving care throughout the years. As Governor of Egypt, with God's blessings, he could now help his father, his brothers and their families so that they would not starve.

Text: *Genesis* 42.

Pictures: Standard Publishing Co.
No. 115, "Joseph Made Ruler,"
No. 116, "Joseph Meets His Brothers,"
No. 299a, "Joseph's Dream."

Viola B. Jones

SHE TEACHES ONE STUDENT!

By Hazel West Lewis

NEAR the town of Magna, Utah, is the little village of Bacchus. It is situated on the foothills of the Oquirrh mountains and is the home town of the workers of the Hercules Powder Company. It has been said that this little village of thirty-five homes is an oasis in the desert.

The Latter-day Saint Branch at Bacchus consists of about one hundred members, but though few in numbers it boasts of truly active workers.

One such worker is Sister Viola B. Jones, who though petite in stature is a pillar of strength in the Bacchus Branch. She is the president of the Relief Society, a teacher training leader, a Primary teacher and a Sunday School teacher. She also spends a great part of her busy day as Salt Lake County Librarian at Magna.

But it is of her achievement as a Sunday School teacher of the "Old Testament Stories" class last year and "The Leaders of the Scriptures" class in the current year that the writer wishes to relate. There are four girls in the Sunday School of the age group which Sister Jones teaches. One student comes every Sunday, three others attend irregularly. But as she said, "I don't sluff my work because of having only one student. A teacher needs to put in as much preparation for one as for forty."

Sister Jones, because of her extensive teaching experience and her experience as a librarian, has a wealth of materials and ideas to bring to her class. She uses many visual aids and reference books to help her in the presentation of the lesson.

In lieu of a blackboard she prepares charts which consist of pictures and significant questions. These are used in the presentation of the lesson and form the basis for class discussion. For example, she listed certain Christian-like qualities on a chart. Then she wrote the question, "These are the qualities God loved in His people. How many of these qualities have you?" On another chart she placed a picture with the caption underneath: "Why was God extra good to Solomon?"

She believes in giving her student or students some follow-up work from the lesson. For example, on a slip of paper the student takes home some little message from the lesson. It may be a gem to be memorized or a thought to be remembered. She asks that the girl put it by her bed so that when she awakens in the morning she can repeat it until it is memorized. Again she may have her student or students dramatize some interesting part of the lesson after which she or the class guess the episode that has been dramatized.

As one visits with Sister Jones one catches her enthusiasm for teaching. One also recognizes the prayerful preparation that she puts into her lesson. How lucky is the little girl who has such a teacher!

THE FIFTH COMMANDMENT
(*Continued from page* 173.)

We will be remembered as we create things worthy to be remembered, whether those things be poems, inventions, paintings, or—more important—deeds of love, friendship, and unselfishness.

It follows that if we honour our parents in the manner suggested, we are much more likely to do those things which will cause us to live for good in the hearts and minds of those who follow us, that our days truly will ". . . be long upon the land . . ."

Use Wisdom From Past

In the literal sense honouring father and mother in the way suggested will probably result in the avoidance of many of life's pitfalls and may, very literally, lead to longer life through the use of wisdom. While such an interpretation may be open to question and criticism, it nevertheless suggests that the chance of self-preservation may be enhanced if man will live according to the accumulated wisdom from the past.

In the broader sense, too, we will be aiding in the fulfillment of God's plan in that we will be contributing to the creation of harmonious, loving groups of eternal spirits who can live together throughout eternity. Spirits who will work toward a common goal, namely, a degree of godhead where we, too, can become eternal creators.

• • •

Discussion Questions

Discussion might well be stimulated by the following questions and others of your own:

1. What does the term "honour" mean?

2. Why do you think this should be included as one of ten (a very small number of basic moral principles) with such laws as "Thou shalt not kill," "Thou shalt not steal," etc.?

3. What is meant by the "patriarchal order of the priesthood"?

4. Why does this commandment read "thy" days rather than "their" days?

(*Concluded on opposite page.*)

YOUR OTHER VOCATION

By Milton Bennion

Your Other Vocation, by Elton Trueblood, Harper and Brothers, 1952, 125 pages, $1.50.

The author is professor of philosophy at Earlham College. This volume deals with the practical aspects of religion in the everyday life of men and women. The subject is treated under the following chapter headings:

I. A Place to Begin,
II. The Revolt of the Layman,
III. The Ministry of Work,
IV. The Recovery of Family Life,
V. The Education of Laymen.

By whatever vocation an individual may be known – carpenter, trench-digger, housewife – his other vocation is service of God through service to fellow men. Thus he may teach religion in its most exalted form seven days a week. Sunday is properly a day of worship and study of the theological foundations of religion and its necessary and useful purposes. It is also a day of rest from six days of a different kind of labor–this to be taken up again Monday morning.

The faithful performance of every legitimate vocation is in truth a service of God no less than is the work assigned to Sunday. The financial rewards for this service must always be secondary to its moral values. If it is not, it is irreligious and immoral. This is in agreement with the principles of social ethics as taught in many institutions of higher education.

"Waste is the real tragedy of countless lives. It is seldom tragic to die, but it is extremely tragic to go on living in meaningless ways when meaningful ways are possible." (page 70.)

Even routine factory work with its endless repetition of mechanical processes may be made meaningful if the worker has in mind the socially valuable purpose his work serves when viewed as a cooperative activity on the part of all the workers concerned. Likewise, the teacher of children who repeats the same simple lessons to children year after year may maintain a high degree of satisfaction if her primary interest is in the children and their development.

The author regards "recovery of family life" as one of the greatest needs of this generation. Towards this end he says:

"What occurs at the altar is insignificant unless what occurs there is supported by what occurs in the kitchen. The sermons by which Christian men and women may be rightly judged are the silent sermons of cooperative affection.

"Many parts of our civilization are in danger of widespread decay, but no single danger is more serious than that of decay of the family life." (page 82.)

"The home is a religious institution as truly as is the church or the synagogue." (page 96.)

It is regrettable that the custom of giving thanks to God and a prayer for guidance at each of the family meals is now so widely neglected in Christian homes.

"There is a sense in which the idea of the family ought to affect the relationships of all persons to other persons and that is what we mean when we pray, 'Our Father.'" (page 93.)

How can it be otherwise if we take seriously the phrase, brotherhood of man? Yet there is abundant room for improvement among many church members who, in their prayers, follow the customary unthinking and unfeeling repetition of words merely. Is this prayer?

"Hope lies . . . in the employment of the home in the betterment of mankind. Both escape from the home and escape into the home are temptations to be equally resisted. The family ministry which we seek consists primarily in making of each home, first a demonstration of the kingdom, and secondarily a base for renewal in the larger community." (page 105.)

This book is highly recommended as encompassing in a few pages facts and principles worthy of most careful study by men and women everywhere.

THE FIFTH COMMANDMENT
(*Concluded from opposite page.*)

5. What are the basic principles underlying temple work?

6. What can you do to honour father and mother in a positive way? (This question can be adapted to any age level and might well be used to summarize and unify other points.)

References:

Exodus: Chapter 20.

Deuteronomy: 5:16; 4:40; 6:2.

Mosiah (Book of Mormon): 13:20.

Widtsoe: *Priesthood and Church Government*, p. 26; Chap. 7.

PRAYER

Prayer at morning is the spark
To light our minds for day;
Prayer at evening soothes our hearts
And puts our cares away.

Prayer at morning is the song
Of the rising lark;
Prayer at evening is the touch
Of mothers in the dark.

–Iris W. Schow.

Should Sunday School Be Coeducational?

EDITOR'S NOTE: If you have a question on Sunday School procedure, submit it to your stake or mission superintendency. If this superintendency would like more information regarding the query, then it should be directed to: Question Box, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

Subscription Rates

Q. *I see by The Instructor that the subscription price of our magazine will become $2.50 a year beginning on July 1. My subscription is not due for renewal until September. May I renew now, and take advantage of the $2.00 subscription price?*

A. You may renew for three years provided the renewal money, $6.00, is received at *The Instructor* Office before July 1. The cost of *The Instructor* is much more than the present subscription price. It is hoped that it will be possible to make this excellent magazine still better without cheapening it. Nevertheless we have faith that there will be enough people like you who wish to subscribe for multiples of three years at this substantial saving to bring renewal costs down. It is hoped that this multiple renewal offer can be continued and become a permanent offer.

* * *

Coeducation in Sunday School

Q. *What is the General Board's attitude regarding having separate classes for boys and separate classes for girls in some age levels of Sunday School instruction?*

—West Jordan Stake.

A. The General Board discourages separate classes according to sex. The Board believes in coeducation in Sunday School instruction.

* * *

Emphasize Previewing of Lessons

Q. *In our union meeting departments, should we preview forthcom-*

(*Concluded on opposite page.*)

THE TESTIMONY OF ANCIENT APOSTLES

Compiled by Gretchen Schreiner

FOURTEEN testimonies are listed below. You select the author of each statement, then place the key letter in the blank. When all blanks are filled with the correct answer, the vertical line will spell out the name of a beloved church leader. To give you the idea, the first answer is shown.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."	J	(J) Paul (K) Luke (L) Matthew
"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."	.....	(Q) Mark (R) John, the Revelator (S) Peter
"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night."	.....	(C) Bartholomew (D) Thomas (E) Luke
"And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."	.....	(T) Andrew (U) Matthew (V) Philip
"Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him."	.....	(B) Peter (C) James (D) Simon
"For not the hearers of the law are just before God, but the doers of the law shall be justified."	.....	(D) Philip (E) Paul (F) Luke
"For as the body without the spirit is dead, so faith without works is dead."	.....	(L) Jude (M) Matthew (N) James
"For God is not the author of confusion, but of peace."	.....	(B) Judas (C) Paul (D) Mark
"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."	.....	(L) James (M) John (N) Mark
"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."	.....	(A) Paul (B) Peter (C) Andrew
"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."	.....	(P) Mark (Q) Luke (R) Peter
"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"	.....	(J) Simon (K) Paul (L) Matthew
"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."	.....	(H) John (I) Philip (J) Mark
"For we walk by faith, not by sight."	.....	(R) Paul (S) Peter (T) Jude

(*For answer turn to page* 191.)

"For Thou Art an Holy People..."*

WHAT IT MEANS TO BE A LATTER-DAY SAINT

Course No. 7

Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good.

—*Romans* 12:20, 21.

LEADERS OF THE SCRIPTURES

Course No. 9

Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

And he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts.

—Doctrine and Covenants 1:32-33.

ANCIENT APOSTLES

Course No. 11

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

—*James* 1:17.

OUR STANDARD WORKS

Course No. 13

And it came to pass that I, Nephi, said unto my father: I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.

—1 *Nephi* 3:7.

LIFE IN ANCIENT AMERICA

Course No. 15

Man who man would be must rule the empire of himself, in it must be supreme.

—*Percy B. Shelley, Political Greatness.*

AND safer is he that storeth knowledge, than he that would make it for himself.

—*Tupper.*

GOOD TIDINGS TO ALL PEOPLE

Course No. 17

Behold, there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

—Doctrine and Covenants 121:34-36.

PRINCIPLES AND PRACTICE OF GENEALOGY

Course No. 21

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

—I *Corinthians* 15:29.

PARENT AND YOUTH

Course No. 25

For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

—*Deuteronomy* 14:2-3.

TEACHINGS OF THE OLD TESTAMENT

Course No. 27

The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him.

—*Nahum* 1:7.

A MARVELOUS WORK AND A WONDER

Course No. 29

Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

—Doctrine and Covenants 89:4.

*See Course No. 25.

QUESTION BOX

(*Concluded from opposite page.*)

ing lessons or use the time to discuss general teaching methods?

—*West Jordan Stake.*

A. You might do both, but, generally, emphasis at union meeting should be made on previewing lessons for the coming month or months. There can also be profitable discussion on teaching problems and methods as they pertain to pupils of the particular age of that department. The faculty meeting is where general teaching methods for all levels are usually discussed.

Careful screening of those suggested as instructors for the Investigators' Class is vital, for they must be missionaries as well as teachers.

Superintendents

MORE THAN A TEACHER . . .

By Superintendent Lynn S. Richards

THE Missionary Committee of the Church has sent forth a call to the auxiliary organizations to assist with the missionary work. This call is a result of a depletion of the missionary teaching forces of the Church resulting from the inability to call new missionaries from among young men who are eligible for military training.

In every ward in the Church within its boundaries are potential investigators of the Gospel. A grave concern of the Missionary Committee centers around the problem of how to reach the prospective investigator.

There are thought to be three substantial organized means of systematic missionary work. First are the foreign missions; second, the stake missions; and now thirdly, the ward organizations.

In the ward the Sunday School is the most able of the auxiliaries to teach the Gospel to all ages. This is one reason for the organization of an Investigators' Class which was announced in the July, 1952, *Instructor*, page 212. An important detail in establishing an Investigators' Class involves the choice of a teacher. You can well imagine how concerned a foreign missionary or a stake missionary would be regarding the way in which the teacher presents the Gospel to his investigators.

THERE are many excellent men but few really good missionaries . . .

—Joseph F. Smith.

We, therefore, suggest to superintendents that in choosing teachers for Investigators' Classes try to proceed as follows:

I. Inquire of ward bishops:
   A. The names of very competent prospective teachers,
   B. Report recommendations of stake and foreign mission officers in collaboration with stake and ward superintendents to bishop,
   C. Approval of one who can be free to serve.

II. After approval of groups involved appoint a teacher who:
   A. Teaches with a spirit of conversion,
   B. Follows the course of study,
   C. Encourages participation of investigators in class discussions,
   D. Advises missionaries of progress of class for follow-up in cottage meetings and otherwise.
   E. Will participate as a member of the faculty in all preparatory meetings.

It is suggested that classes may be organized for minority groups with one who speaks their native tongue as a teacher. These groups, if made to feel at home in a ward Sunday School, will usually respond very enthusiastically to the Gospel where taught in an environment of love and kindliness.

We may expect, if we live up to missionary responsibilities devolving upon the Church to preach the Gospel, that the potential enrollment of the Sunday School could equal the total population of all persons within the geographic boundaries of the ward.

THE DESERET SUNDAY SCHOOL UNION

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MORE THAN "FILLING SPACES"

By Richard E. Folland

"Until willingness overflows obligation, men fight as conscripts instead of following the flag as patriots . . .

"Duty is never worthily done until it is performed by a man who loves it so that he would gladly do more if he could."

THE above lines are quoted from Harry Emerson Fosdick's *The Second Mile.*

Nearly all Church work is done by volunteers. Some of us might think that we have been urged or pushed into our jobs—but we are all privileged to say "no" if we do not want to do what has been asked of us. Since we have accepted the work requested of us, let's do it the very best that we can. Let's not be a "conscript."

Willingness Breeds Success

We have learned that many ward secretaries have been called to that position with little or no previous experience. That may be all right. So long as each secretary is willing to work and study, to learn what the position calls for, she will be successful.

Some secretaries evidently have been called and given the impression that all they need to do is "fill out the spaces" in the minute book and pick up the roll cards. If such is the case, we cannot blame the secretary as much as those who called her to her position. Every earnest secretary knows that there is much more to her work than that intimated above. She must spend many hours outside of actual Sunday School time in collecting and distributing information about the Sunday School.

If, by any chance, any of you secretaries have just begun your job, or if you took over some time ago and do not know what it is all about, may we suggest that you contact your stake secretary. He or she will help you get acquainted with your work. Your stake secretary will tell you what equipment you should have to do your work properly. "Ask and ye shall receive."

Now that you are all set up to do a good job, see to it that your superintendency and your bishopric know that you are doing a good job. How? See to it that they pay attention to the reports you make out. Do not be content simply to secure the signature of one of the superintendency. Make certain that he looks over the report, that he understands what it is all about.

Collecting and distributing statistical information about the Sunday School is part of her assignment.

At a Sunday School convention, in discussing quarterly reports, a bishop asked why a copy of that report couldn't be left in the ward for him to see! Can you imagine that, secretaries? We were surprised that the bishop didn't know that the triplicate copy of the quarterly report is always left in the ward purposely for the superintendency and bishopric to study.

Help Your Successor

While we are on this theme, please remember, if and when you are released from your secretaryship, to deliver to your successor all of the materials you have, and see that you do your part in getting your successor started right. These materials will include the unused portion of the quarterly report pad.

Speaking of quarterly report pads, we here in the office have begun to think that some of you use those blanks as scratch paper. Please don't do that; those pads cost us money, good, cold, hard cash. We send a year's supply to all stake superintendents, to be given to ward secretaries. From the requests we continually receive, from both wards and branches, we wonder what became of that year's supply. If you have not received the pad, ask your superintendent for it, before writing to us. If this does not produce the needed pad, then, of course, write to us for another, and do your best to make that pad last through the year.

The above may sound like another scolding—we don't intend it as such; we are only anxious to advise you and help you do a better job for your ward Sunday School. We are extremely happy about the many fine, industrious secretaries who are scattered throughout the Church. We deeply appreciate their excellent work and cooperation.

Someone disagreed about that somewhat famous advertisement which states, in effect, that contented cows give the best milk. The claim is that when one becomes content with his job he has stopped progressing. A healthy discontent is a good thing for anyone on any job.

THE first great gift we can bestow on others is a good example.
—*Morell.*

BEAUTY is truth, truth beauty.
—*Keats.*

IF you have knowledge, let others light their candles at it.
—*Margaret Fuller.*

The author displays a permanently bound volume, a CHURCH NEWS box and a pamphlet box.

Librarians

Low-cost Magazine Binding

By Edith Rich

THERE are a number of ways to take care of magazine volumes. These vary from simple and inexpensive to complex and relatively expensive methods. Each has advantages and disadvantages which will be discussed under each method.

1. PAMPHLET BOXES. This is a very common and easy way to file magazines or pamphlets together in one place. If orderly and consistent filing is done, this method will keep shelves looking neat, and material will be easy to find. Most of the low-cost boxes are open at the back and, hence, magazines will get somewhat dusty if kept on shelves without doors. The chief disadvantage is that magazines or other small items are easily misplaced and lost, and it is very difficult to keep complete volumes over a period of time. Boxes require more room on the shelves than magazines, but are generally large enough for more than one volume.

Availability and cost: Two sizes are available at Deseret Book Company: one size for *Relief Society Magazines* and for publications about an inch longer for 75 cents, and a larger size for *Instructor, Era,* etc., for 80 cents.

2. MAGAZINE ROD BINDER. A very simple way of taking care of a current year's magazines is to use a rod binder. As each issue arrives, it is inserted into the cover by placing a small wire through the center of the magazine and attaching to the cover. An advantage is that it keeps the year's issues together and they are less likely to get lost; however, the rods sometimes tear the tops and bottoms of the magazines if care is not taken and if they are left too long. This is too expensive to use for many volumes as it would be much more economical over a period of time to have permanent binding rather than spend too much on a temporary measure. It is recommended only for current year's issues, but it is more expensive than pamphlet boxes.

Availability and cost: Binders for *The Improvement Era* are available at the Era Office for $1.85. Binders for *Relief Society Magazine* are available at Hiller Bookbinding Co., 255 So. 1st West Street, Salt Lake City, for $1.50. *Era* binders can be used for *The Instructor* or Mr. Hiller will make up some especially for *The Instructor* for $1.75 if there is a demand for them. He will also print name of ward on cover at no extra cost.

3. ADHESIVE METHOD. Individual numbers of magazines may be made into a volume by pasting backs together with a liquid adhesive. Magazines are piled together with their backs as even as possible. A weight is placed on the top to keep them from moving and the liquid adhesive is applied freely to the backs of the magazines with a brush. With weight left on, let dry overnight. One cover at a time may be covered with the adhesive and allowed to dry. This will make them more durable, and they will be less apt to tear.

This method is a good temporary method of keeping a volume intact and should stand for moderate use over a period of time without coming apart, but covers of magazines are still paper and will be apt to tear or curl in time. The chief advantage of this method is that it keeps the volume intact without any harm to the margins of the magazines, so if desired, they can be permanently bound later. This method is especially recommended for conference proceedings and lesson manuals where the covers are rather stiff and the spines are square and fit tightly together, though it can be used successfully for others.

Availability and cost: Hiller Bookbinding Company will distribute 4 oz. jars at 60 cents and 8 oz. jars at $1.00 plus 25 cents postage if sent by mail. It is the least expensive way of doing temporary binding.

4. TIE BINDING. Marbleboard covers, commercially made to fit the magazines, are placed over cover of volume to be bound, and marks are made where holes are to be made. A small hand drill is used to drill through the magazines corresponding to the marks. The covers are then laced to the magazines with a strong cord. The sewing is very simple. Begin by putting needle through middle hole, front, leaving the end of string about two inches. Lace through either top or bottom hole, back, through the center hole to the opposite hole. Pull tight and tie the two ends together in a hard knot. Cut cord off about one inch from knot.

This binding is durable for a considerable length of time under moderate usage. The cover is stiff enough to allow the magazines to stand upright on the shelf, and it is very flexible as magazines may be inserted or taken out if necessary. Chief disadvantage is that if the margins are already narrow and drilling

TEMPORARY BINDING

1. Jog sheets even top and back.

2. Be sure sheets are all even.

3. Cut double-folded end sheets page-size; put on top, bottom.

4. Place cardboard strip along edge of paper to keep off glue.

5. Roughen back; then cut gouges ⅛" deep and ½" apart in folds.

6. Brush on resin adhesive.

is done through them, there isn't enough margin left to rebind by a commercial bindery at a later time; however, if margins are wide as in case of *The Instructor* no trouble should be encountered in rebinding.

Availability and cost: Covers to fit *The Instructor* are available for 50 cents per pair at Hiller Bookbinding Co.

5. PERMANENT BINDING. This is done by commercial book binderies, and is the most costly and durable of all binding, and is recommended for the ultimate goal. Type of material used and quality of workmanship make prices vary somewhat. Fabrikoid and library buckram are recommended materials for durability and utility. Though the cost is slightly more, magazines that have been over-sewn with machines (available in some binderies in Utah) are much more durable than those which are hand-sewn.

Availability and cost: (As of May 1, 1953 in Salt Lake City, Utah.)

	Improvement Era	Instructor	Relief Society Mag.	Church News
Printing & Binding Deseret News Press (33 Richards St.)	$3.00	$3.00	$2.25	$4.00 (Cloth) 2.00 (Marbleboard)
F. G. Dust Co. (221 Edison St.)	3.00	3.00	2.50	4.25 (Buckram)
Hiller Bookbinding Co. (255 So. 1st W.)	3.25	3.25	2.85	5.00 (Cloth)
Utah Bookbinding Co., Inc. (3021 S. State)	3.30	3.30	2.85	5.00 (Buckram)

Binding of the *Church News* is difficult because of the narrow margins. It is almost impossible to drill holes and tie bind because of the narrow margins.

For current issues *Church News* boxes are recommended. These boxes have been made up especially for the Deseret Book Company and will hold a volume of the *Church News*. They will sell for 85 cents a box.

6. TEMPORARY BINDING. The *Church News* can be bound temporarily as follows:

1. Get sheets jogged even to top and back. Make sure each single or folded sheet is flush with back. Cut end sheets and place on top and bottom of stack. Place cardboard slip along edge of papers to keep paste from getting on them and place a weight on top to keep all in place.
2. For end-sheet paper use ordinary wrapping paper and cut and fold the size of the *Church News*—leaving fold at back.
3. Roughen back of book with a small hand saw and cut small gouges ⅛ inch deep and ½ inch apart in the folded sections.
4. Brush off all excess paper dust.
5. Apply resin adhesive with brush. Be sure to get it into all the grooves.
6. Place a piece of cheesecloth on back and apply another coat of adhesive.
7. Let dry. Cut marbleboard covers and paste on end sheet.

Availability and cost: You may use wrapping paper or cheesecloth if desired, or Mr. Hiller will supply the "Super" for 15 cents, end papers for 15 cents, and marbleboard for covers for 40 cents a pair. One 4 oz. jar of adhesive will do several volumes or one volume of *Church News* and several volumes of magazines.

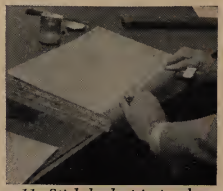
BINDING

7. Place strip of cheesecloth on back; brush on fresh resin coat.

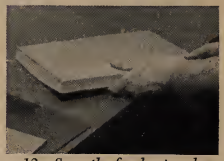
8. Brush resin on end sheet.

9. Cut marbleboard covers to size and stick to end sheets.

10. Cut back strip to size and brush on resin adhesive.



11. Stick back strip in place.



12. Smooth firmly in place with hands and a bone or ruler.

Photos by Ray Kooyman

ZION STANDS WITH HILLS SURROUNDED

AUGUST, 1953, "Zion Stands With Hills Surrounded," *Hymns — Church of Jesus Christ of Latter-day Saints,* No. 212.

FOR CHORISTERS: The singing of this Gospel song can be thrilling and full of inspiration if sung with a tone that is robust and vigorous. Examples of key words, such as "power divine," "triumph" and "might" are found in this text and should influence us in determining a suitable interpretation and style of singing.

More than half of the measures in this selection contain the problem of the musical slur (two notes of different pitch to be sung on one syllable of a word). A case in point is found in the seventh measure where we have the word "power." This word should be sung as one syllable and the pronunciation should not change as we slur to the second note. Problems include anticipation of second note in slur as well as maintaining tempo.

It is interesting to note that an eighteenth century Irish judge and preacher named Kelly was the writer of this favorite hymn which is so agreeable to Mormon teachings.

Our composer, Brother A. C. Smyth is especially known for his musical setting of "Joseph Smith's First Prayer." In addition to being a choir director and music teacher he served for several years as recorder in the Manti Temple.

—*Vernon J. LeeMaster.*

FOR ORGANISTS: Use fairly strong tone and without *tremolo.* The tempo need be neither fast nor slow. It should be medium, temperate, that is, *moderato,* and it should be steady and controlled, not wandering or leisurely in style. Play *legato* throughout.

The only difficult spot is in measures 11 and 12 where the tenor must be played in the right hand.

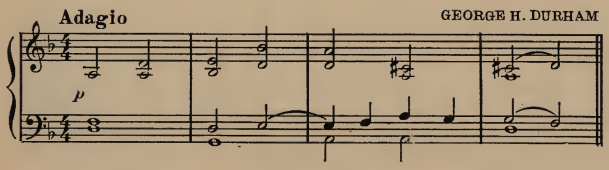
Observe the rests neatly. The singers will observe these rests both by intuition and by the physical necessity of taking big breaths at these places. Imitate this style, for it is a good one. The organ will seem to "come to life" by this very process of taking breath in these places.

How loud should you play? You should play loud enough to balance the tonal mass of the congregation. Neither the congregation nor the organ should be covered by the other. Let them both be heard in songs of praise.

—*Alexander Schreiner.*

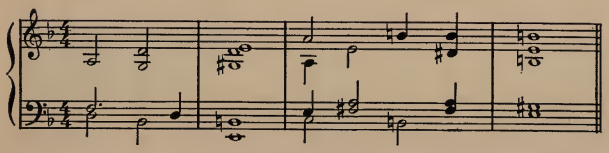
Sacrament Music and Gem

For the Month of August



SACRAMENT GEM

God, our Father, hear us pray,
Send Thy grace this holy day;
As we take of emblems blest,
On our Savior's love we rest.



TAKE THE KINKS OUT OF HISTORY

By Gustive O. Larson

BETTER teaching can clear up much prevailing confusion of historical facts. Students often pass through repeated courses in LDS Church history only to continue with disordered smatterings of information unrelated to each other in time, place, and personal associations.

A chart, such as the accompanying illustration, can be very helpful as a visual aid. Presented on a blackboard or on mimeographed sheets, it can serve to clarify discussions and fix times, places and events in proper relationship. Better still, such a chart can be built on the blackboard by the resourceful teacher as part of chalk talk. (See Fig. No. 1.)

The procedure can be varied, as for example, subjecting each key date to the news writer's formula of *what, where, when, who, how,* and *why.* Take the date *1820* for example: (See Figure No. 2 below.)

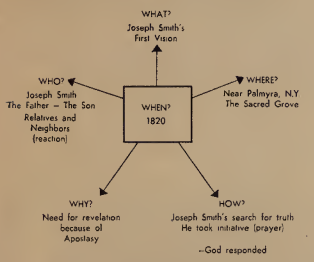


Figure No. 2

The procedure will necessarily vary with circumstances and the dates involved. Time might limit the process to building a mere skeleton of facts on which to develop the flesh and blood of history at a later date. Where time permits, each date may be used as a key to unlock important events in their proper setting with related principles and revealed truth. The teacher must remember that such devices are only useful when wisely employed. Improvement will come through practice.

LDS CHURCH HISTORY CHART

Birth of Joseph Smith 1805 Vermont

NEW YORK PERIOD 1820-1830

First Vision (Palmyra)	1820
Angel Moroni (Palmyra)	1823
Plates Delivered (Hill Cumorah)	1827
Priesthood Restored (Susquehanna River, Pa.)	1829
Church Organized (Fayette)	1830

OHIO PERIOD 1831-1838

Development of Church Organization

First Bishop	1831
" Presidency	1833
" Patriarch	1833
" Quorum of the Twelve	1835
" Seventies	1835

Revelations
Law of Consecration
Temple Building
Apostacy
Launching British Mission 1837

MISSOURI PERIOD 1831-1838

Attempts to locate Zion

Jackson County	1831-1833
Clay County	1833-1836
Caldwell County	1833-1838

Far West
Haun's Mill
Extermination Order

ILLINOIS PERIOD 1839-1846

Nauvoo

1840-1844	Joseph Smith
1844-1846	Quorum of the Twelve (Brigham Young)

UTAH PERIOD 1847-----

1847-1849	Theocracy
1849-1850	State of Deseret
1850-1896	Territory of Utah
1896-----	State of Utah

Figure No. 1

Ward Faculty Lesson for August

Teaching With Figures of Speech

By Kenneth S. Bennion

"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:"—Matthew 13:34.

One of the most effective of all teaching devices, for old or for young, is the use of figures of speech in which abstract ideas are associated with well-known objects, people, or situations. The greatest truths taught by Jesus were made plain to His listeners by abundant use of figurative language — metaphors, similes, analogies, and similar devices. Actually, His methods are amazingly simple, well within the reach of all Sunday School teachers.

Note the figures of speech in the following quotation from the Sermon on the Mount:

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

"Wherefore by their fruits ye shall know them."

—*Matthew* 7:15-17, 19-20.

When the lawyer asked, "Who is my neighbor?" Jesus answered by telling the story of the Good Samaritan. Though the underlying truths of the story are among the most profound in human experience, yet the words and incidents are simple and easily grasped. Almost every word in the story brings into the hearer's mind a panorama of pictures, experiences, and creative thoughts. For example, both the priest and the Levite, who came by, looked on the victim and passed on down the road, were more than mere passers-by. They typified leadership and responsibility among the Hebrew people. In a very real sense they represented the law of Moses itself—the very law by which the leaders in Jerusalem sought to destroy Jesus.

Finally there came a Samaritan who personified those whom the Jews most hated. As Jesus finished the story, even the lawyer fully understood and acknowledged the truth Jesus taught.

Thus we have rich examples of the use of figures of speech to make an abstract idea clear and unforgettable. It is in this manner that great teachers in every age and among all peoples make plain the truths they teach. Here is an example from the Persian philosopher Sa'di:

THE greatest truths taught by Jesus were made plain to His listeners by abundant use of figurative language.

"One night I was thinking upon my past time; reflecting with regret upon my prodigal use of life; boring the flinty mansion of my heart with the diamond of my tears . . ."

Read Chapter XVII, entitled "Creative Teaching," in *The Master's Art*, by Dr. Howard R. Driggs. Striking examples will be found there of the kind of teaching discussed in this lesson. Study, for example, the story of the little spring in a marshy mountain dell. This story illustrates the teaching of a great truth by means of a simple, understandable story. The chapter referred to is sufficient to change a very ordinary teacher into a great molder of human character and progress.

Another important chapter in the book referred to above is Chapter XX, "Story Telling Art." Here is an interesting, practical discussion of the finest of all teaching, that of illustrating, comparing, contrasting, personification, etc., all the truths, abstract and otherwise, that may be used in the teaching process.

Some have said that little children cannot comprehend great truths of the Gospel. True, babies cannot understand philosophies about love and kindness—but they understand love and kindness! While still very young, their quick minds can grasp even profound truths, if those truths are made clear through simple language and illustrations. The child can understand our doctrines about our Heavenly Father if the teacher makes comparisons with the child's own father. He can understand truth and honesty if they are brought within his experience. We learn about hot stoves, hard rocks, sharp knives, and other things that hurt us. We learn of pleasant foods, comfortable homes. We learn of beautiful flowers, the birds, the glories of the sky and of all nature. These are within our daily experience. By associating abstract Gospel principles with these familiar objects and ideas, we can help even little children to understand the Gospel.

Jesus said, ". . . Consider the lilies of the field, how they grow; they toil not, neither do they spin;

"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

"Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

—*Matthew* 6:28-30.

A workman-philosopher was trying to split a gnarled, twisted stump of a tree. He would swing the axe hard, then turn the stump a little and strike again. Apparently, he was making no progress. However, to one who stood near, he said, "Any problem is like this tree stump. There seems to be no opening, no

weak spot, no chance to arrive at a solution; and yet, if we try from every angle, there comes a time when we find exactly the right place to strike."

A moment later, as he turned the stump and swung his axe again, he found the weak spot. The gnarled, twisted stump yielded a little, and soon it was split cleanly in two.

"There!" exclaimed the man. "I have solved my problem."

Then he went on to say, "People are like that stump. Sometimes we can't reach their hearts, and yet, if we try patiently, understandingly, there comes a time when our words or our actions will reach their hearts, that the truths we would teach them may enter in."

Jesus said, ". . . The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:" (*Matthew* 13:31.)

"Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." (*Matthew* 13:33.)

Again Jesus told the story of the sower and the seed. To His disciples He explained the meaning of the various expressions used in the parable. For example, He said, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; . . ." (*Matthew* 13:38.)

No teaching in all the world has been so effective as the simple parables of Jesus. They abound in figures of speech. Is it not true, then, that in our own teaching we, too, should use these simple methods of making our teaching effective? The mere recitation of abstract principles, reasonings, and philosophies will not reach the human heart except perhaps in rare cases. It is no disgrace, it is no reproach to us that we cannot grasp abstract principles readily, that we must have pictures, stories, and concrete illustrations in order that we may see and understand.

David, the shepherd king, might have philosophized endlessly on the theory that God created all things. At the end of his reasoning, it is doubtful that we should have understood; but he wrote:

"The heavens declare the glory of God; and the firmament sheweth his handiwork.

"Day unto day uttereth speech, and night unto night sheweth knowledge." (*Psalm* 19:1-2.)

Painting by O. Stemler. Reproduction courtesy of the Standard Pub. Co.

Jesus taught those gathered around in such a way that they understood. He started by saying, "Consider the lilies of the field, . . ."

In these two verses, the psalmist touches our own experiences, our own observations, and we understand clearly. Not a day passes but the great truth unfolds before our very eyes. We can never look upon the heavens without recalling the words of David.

Again David said, "Who shall ascend unto the hill of the Lord? or who shall stand in his holy place?

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." (*Psalm* 24:3-4.)

In another psalm we read, "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." (*Psalm* 127:1.)

Thus, by figurative language David outlined the Gospel. The foundation stones are set before us clearly, understandably, that all who hear or read may comprehend the mighty truths upon which is built the salvation of our souls.

If you would master the art of creative teaching, study the use of figures of speech—the analogy, the metaphor, the simile, personification, etc. Your dictionary will give you definitions; your Bible, illustrations. Read Aesop. Listen to speakers who grip you by the mastery of their language. You will find their teaching to be based largely upon the principles we have discussed in this lesson. There is no magic to good teaching. There are simple, plain principles that can be understood and followed by every teacher who will read, who will think and who will plan his work.

Junior Sunday School

THE SACRAMENT SERVICE

By Addie J. Gilmore

THE sacrament is one of the most sacred and important ordinances of the Church. In our Sunday Schools we are laying a foundation for a "growing" knowledge and understanding of its purpose and meaning—that our boys and girls may know of our Savior's love for all mankind.

The great gift and blessing of the glorious atonement, and the sacrifice which our Savior made for us, will become a part of their testimonies because of our careful planning and conducting of this sacred ordinance.

Much is communicated to our children through feelings and attitudes. They partake of spirituality and reverence as it is lived and felt by those conducting the worship service. If the holy ordinance of the sacrament is to become meaningful to the children, and is conducted in a manner pleasing to our Heavenly Father and to us, much careful planning and preparation must be made.

Planning and Preparation

Before Sunday School begins, plans should be made with a member of the Sunday School superintendency for the complete preparation and service of the sacrament. The coordinator should know who will be responsible for the administration and passing of it. Everything needed for this service should be placed in readiness before the worship service begins.

It is important that a sufficient amount of bread and water be prepared. There should always be an adequate number of deacons to pass the sacrament. Since children tire easily and have limited ability to sit quietly for long periods of time, it is important to avoid delays or confusion.

No food in the way of "treats" should ever be served in Sunday School. If this occurs, the partaking of the sacrament bread might lose its sacred meaning and become just an "eating" experience. Little children become easily confused.

Administration of the Sacrament

The blessing of the sacrament should be repeated loud enough to be heard throughout the Sunday School. The words should be spoken clearly and distinctly, and slowly enough for little children to grasp them. They will come to know that there is a promise and a blessing for them as they partake of it.

> **"AND he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me."**
>
> —*Luke* 22:19.

As the blessing is repeated it should always be word perfect. Such errors as "internal," rather than "Eternal Father" are frequently made.

Reverence and Spirituality

Reverence and spirituality should be developed and maintained throughout the sacrament service. The complete environment should be conducive to this. As previously mentioned, feelings and attitudes play an important role in the learning of young children. They readily imitate what they hear, see and feel around them.

A lovely picture of the Last Supper or of the Savior may be used as an aid, if placed in readiness before the worship service begins. A short story or just a few words about the picture and its relation to the sacrament might be given by the coordinator.

The Deacon's Responsibility

The deacons participating should be carefully prepared that they might set a desirable and helpful example. Their reverence will add much sacredness to the service.

At the completion of the sacrament service care should be taken to avoid confusion and chaos in the removal of the trays and equipment, and in the departure of the deacons. Too frequently, there is a sudden and abrupt loss of reverence and sacredness through the careless and noisy departure of those in charge of the service.

The Teacher's Responsibility

All teachers should be in their places just prior to the beginning of the worship service. It is important to receive the children in a calm, quiet manner. Much can be done in classes, also, to help the children understand the sacrament service and to respond to it with reverence.

It has been said that the spirituality of wards can usually be judged by the reverence they give for the holy ordinance of the sacrament.

NEXT month's article will be "Church and Home Work Together," by Lorna C. Alder.

SACRAMENT GEM

As bread you eat,
And water drink,
Of Jesus' love
And kindness think.

SONG of the Month for Junior Sunday School:

"My Tithing Gives Me Happiness," No. 67, *The Children Sing.*

Junior Sunday School music directors should remember that they can teach and should teach the Gospel as effectively through song as

the manual teachers do in the classes.

From the song, "My Tithing Gives Me Happiness," we have a real opportunity to teach one of the important principles of the Gospel, that of tithing. Before teaching it some time should be spent in motivating it. Show and discuss pictures such as the black-and-white picture, No. 39, which is in one of the Junior Sunday School picture packets. In this picture children are shown paying their tithing. Or invite the bishop to come in and talk to the children about God's commandment to pay tithing, the teacher cooperating by showing concretely (with pennies or other objects) what we mean by a tithe (one tenth).

Invite the tithing clerk to come in and show his receipt book and tell the children what he does with the tithing after he receives it. Explain to the children what the Lord has said concerning the blessings He will give to those who share by paying their tithing. Do all you can to make the words of this song have real meaning.

It might be well to tell the children about the author and composer, who are both fine Latter-day Saints. Vilate Raile has written many lovely verses for children. Tracy Y. Cannon was one of the Tabernacle organists and is now chairman of the Church Music Committee. He has written other fine songs which we sing.

As you teach the song by rote, let the children hear the words with the music always; do not have the children repeat the words separately. You will find that this speeds up the learning process. Teach both verses.

—*Beth Hooper.*

QUESTIONS FROM THE FIELD:

Help From Bishopric

QUESTION: *As a new Junior Sunday School coordinator, I would like some suggestions as to good ways to make the visiting members of our bishopric a part of our Sunday School.*

Answer: How fortunate you are to work in a ward where a member of the bishopric is in regular attendance at Junior Sunday School; no other single factor contributes as much to the success of a Junior Sunday School as when a member of the bishopric and one of the Sunday School superintendents preside over the program. The role of the Junior Sunday School Coordinator is to direct the work under these priesthood officers.

Activities which these brethren can assume to great advantage are: greeting parent-visitors and helping them become a part of the worship service, helping meet problems of physical arrangement (chairs, windows, displays, etc.), call the worship service to order, offer prayers, give 2½-minute talks, and most important of all preside over and often participate in the sacrament service. These officers of the Junior Sunday School should visit classes and be invited to participate in the regular planning meetings of the coordinator and teachers.

Devotional Exercise Ideas

Question: *Where does the Junior Sunday School coordinator get ideas for the devotional exercises?*

Answer: *The Sunday School Handbook* carries a suggested outline of the order of events and time allotment for both the opening and closing exercises of the Junior Sunday School. The 1953 Junior Sunday School articles of *The Instructor* are all dealing with aspects of the coordinator's work and many of these offer suggestions as to aspects of the devotional periods. Stake board workers frequently develop promising themes for possible use in these exercises and contribute materials for their development at the stake union meetings. The final decision of the program and its development rests with the ward coordinator and her teachers. This seems as it should be since local conditions vary greatly, and to be meaningful to the children the activities should grow out of their problems and interests.

—*Eva May Green.*

ENRICHMENT MATERIAL

THE following enrichment material may be used in any of the departments of the Junior Sunday School:

OUR DADDIES

Betty's father is a doctor,
Who helps sick folks get well,
While Larry's daddy, big and tall,
Carries to folks their mail.

John's father is an artist fine
Who draws fairies, elves and gnomes,
And Mary's dad's a carpenter
Who builds for folks their homes.

Jimmy's father, across the way,
Is a policeman broad and strong.
He watches us safely cross the street
While whistling a merry song.

My daddy has a grocery store,
He sells good things to eat,
And sometimes when my friends go with me,
He gives us each a treat.

All of our daddies have work to do,
But the finest time of the day
Is when they come home for dinner
So we can have a good play.

Sometimes it's a game of baseball,
Or maybe a ride in the car,
Or maybe a game of checkers,
Or just a short walk—not far.

It's fun to be with our daddies,
We love them, oh so well,
So let's just up and show them,
There are many ways to tell.

—*Hazel W. Lewis.*

IT is no time to swap horses when you are crossing the stream.

—*Abraham Lincoln.*

Answer to "The Testimony of Ancient Apostles" found on page 180: J. Reuben Clark, Jr.

AN enlightened mind is not hoodwinked; it is not shut up in a gloomy prison till it thinks the walls of its own dungeon the limits of the universe, and the reach of its own chain the outer verge of intelligence.

—*Henry Wadsworth Longfellow.*

STUDENT'S REPROOF

MY teacher was irked and much concerned
That I failed to grasp his thought;
But when he charged I had not learned,
I think he proved he hadn't taught.

—*Wilburn C. West.*

THE SEA GULLS—A RECENT INSTANCE

By Kenneth S. Bennion

ONE of the greatest stories of modern miracles is that of the coming of the sea gulls to destroy the crickets that were devouring the precious crops of the Pioneers. It is indeed a touching story, one that should strike a responsive chord in the hearts of those who hear it.

As a child, I had heard the story, but confess there was doubt in my mind that there could be enough crickets to destroy the crops, or that sea gulls would come in sufficient numbers to destroy the crickets.

Then there came reports that a few miles west of my father's home at the edge of the desert, hoards of young crickets were seen moving in the direction of our home. We went out to investigate. Then I understood that crops, no matter how wide the fields, could be destroyed in a matter of a few hours. We met a moving army of half-grown crickets that literally darkened the ground. They were travelling in the general direction of our homestead. They did not move far in a day, but if they kept up their course of march, soon they would reach our outer fields of grain and alfalfa—the precious crops we urgently needed. Water was scarce, and every possible acre was required to produce feed for our cattle and horses.

Carefully we laid our plans. We would try to halt or turn the army of marching crickets. You may be sure that as we laid our plans and went forth to "battle," we did not neglect calling for divine assistance. We were thankful for our food, for our livestock, and for our lives; but we needed those crops, for we produced practically everything that came into our home.

We set up our line of battle at the edge of a cedar patch. Presently, the crickets began to arrive. We set our bonfires. We beat our buckets, tin cans and sheet iron. The crickets, hearing the noise, would turn and hop directly back. For a time, we thought we had won the victory easily; but there were miles of crickets behind the leaders, and those in the rear had not felt the heat of the fire nor had they heard the beating of our improvised drums. They kept moving forward. We delayed, but could not stop them. Gradually we were forced to retreat closer and closer to our fields. However, the grain was ripening and getting beyond the stage when crickets would eat it. We were able to harvest most of the alfalfa before the main hoard of crickets reached the fields. Still they were drifting through past us faster than we could hold them back.

Then one day, though we were more than 60 miles from the islands of Great Salt Lake where the sea gulls made their homes, we saw a little flock come circling by. They flew down, feasted on the crickets, and flew away. The next day great flocks of them came and continued to come for many days. They did not eat all the crickets, as they did in Pioneer times, but they added their efforts to our own, so that we were able to hold the crickets largely in check until we could salvage most of our crops and garden suplies.

It was easy, then, to understand how in Salt Lake Valley, near the home of the sea gulls, they could come and save the fields of the Pioneers.

It is right for us to remember that in a time when lives of thousands of men, women, and children were dependent upon a sure harvest, God sent his messengers, the sea gulls, to destroy the enemy, the crickets. It is well for us to remember, too, that in our own lives, when dangers arise, when sorrow, despair, and the temptations of life are thick around us, if we will cry to the Lord, He will hear us and send us help or give us strength, wisdom, or understanding that will enable us to overcome the enemy, whether it be crickets eating our grain or any other troubles inflicted upon us by the great adversary, who seeks in every way to harass and to destroy our Father's children.

Photo opposite of the gulls in flight is by H. Armstrong Roberts.

BITS OF WIT

YIMMINY

THE bank president was strolling through his domain one day and saw a stranger in the teller's cage, briskly counting $100 bills and piling them neatly next to a small bag. assuming him to be new employee, the president greeted him cheerfully and said, "You look like a bright young man. May I ask where you received your financial training?"

"Yale," stated the young man, scarcely pausing in his task.

"I thought so," beamed the executive. "And what is your name?"

"Yohnson."

—*Postage Stamp.*

LATHERED

FIRST Roommate: Have you a picture of yourself?

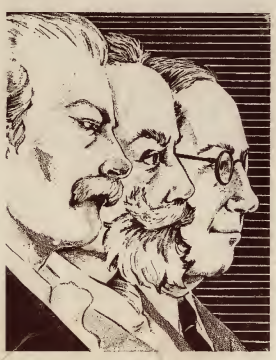
Second Roommate: Yeah.

First Roommate: Then let me use that mirror, I want to shave.

—*MIT Voodoo.*

THEN, THERE WERE THREE!

TODAY I almost feel that I was there on Calvary a few moments before the Crucifixion. I have just witnessed the massive masterpiece in oils by the Polish artist, Jan Styka. It is called "The Crucifixion."



THE THREE*
Each took strength from others.

You do not see this great painting—195 feet by 45 feet. You *witness* it. I am no art critic, but I have admired the masterpieces in the galleries of Milan and Florence and Paris and London. None touched my soul as Styka's did.

There on that vast single canvas—almost two-thirds the length of a football field—you see the panorama of Jesus before the gathering throng on Calvary, or Golgotha. His cross has not yet been hoisted into place. The Master stands in the shafts of light descending from an opening in the restless skies above. He is worn. He is alone, away from the crowd. But His tired face is tilted to the heavens. In His white-robed figure you see strength, courage, and faith. You behold His messiahship.

You feel the mixed emotions of the gathering crowd. There are those who have come to watch a spectacle—an execution. They are perched atop Jerusalem's great wall, waiting as if at the games. You see those who are there in pontifical triumph, such as Caiaphas the high priest, wearing a brilliant red sash. Some watch in awe. Several of the shepherds who heard the heavenly voice proclaim the birth of the babe in Bethlehem are there. They are old men now, and they watch from a distance. And there are those who wait tearfully—Mary, the mother of Jesus, and Mary Magdalene, bent in prayer. Watching from the edge of a cliff stands Joseph of Arimathaea and Nicodemus. They seem to want to do something, but are helpless.

Powerfully, "The Crucifixion" tells one of the world's memorable stories.

Behind that painting lies another story, of three men. The first was Ignace Jan Paderewski, Poland's renowned pianist and onetime premier. In 1894 in Lemberg (Lwow), a city of culture amid the hills of southeastern Poland, young, flame-haired Paderewski stood before a large painting. It depicted Poland's struggle for freedom against Russia a century before. There the pianist caught the inspiration for another painting. It would give hope for liberty to all the world's people. It would portray the triumph of the Redeemer of the world through the Crucifixion.

Paderewski took his idea to his friend, Jan Styka, the young artist. He, too, thirsted for freedom, and he began his plans. With his sketching pencil, he followed the footsteps of the Master, and there in the Holy Land he meditated at Golgotha. Returning to Poland, he toiled with his brush for 12 and 14 hours a day on the huge canvas shipped from Belgium.

When the painting was completed, Paderewski arranged for its showing in Warsaw. Styka's work immediately won wide acclaim. The artist took the painting to America for exhibitions. But he met financial reverses, and the masterpiece passed into other hands.

It was difficult to find a hall large enough to exhibit the canvas, and it was rolled up and put in storage, where it remained for several decades.

Dr. Hubert Eaton of Los Angeles heard of the great painting that had been entombed from the world's view. Dr. Eaton and his associates obtained the canvas, and to display it they built a huge chapel-like hall of steel and concrete. It was erected on an eminence overlooking the palm-strewn hills of Glendale in southern California. It was there that I witnessed "The Crucifixion."

The story behind that painting is like so much genius, so much achievement. It so often does not reach its full flower in solo.

My wife Marian, a lover of music, this week has been reading a biography, *Beloved Friend.* The subtitle on the richly colored jacket reads: "The story of Tchaikowsky and Nadejda Von Meck." Tchaikowsky's symphonic compositions have thrilled Marian, and countless others. But those compositions may not have ever been heard had it not been for Tchaikowsky's wealthy woman friend, Nadejda Von Meck—whom, incidentally, he never met, except through correspondence. She provided him 6,000 rubles a year so that he could devote all his time to composing.

It is a wise man (or woman) who recognizes his own limitations, even though he may have genius. There are good reasons why there are three, not one, in a Latter-day Saint Sunday School superintendency. There are good reasons for faculty meetings and union meetings, where one can draw strength from others.

Moses was greater because of Aaron, and Columbus may never have seen the shores of the New World without Ferdinand and Isabella.

Yes, to be self-reliant is a virtue. To be self-confident brings power. But to be self-sufficient is utter folly.

As the millions through the years thrill as I did at "The Crucifixion," the name of a kind-eyed Pole with a Vandyke beard—Jan Styka—will grow. But that name could have been all but lost if it were not for two other names—Paderewski and Eaton.

—*Wendell J. Ashton.*

*Left to right: Paderewski, Styka, Eaton.